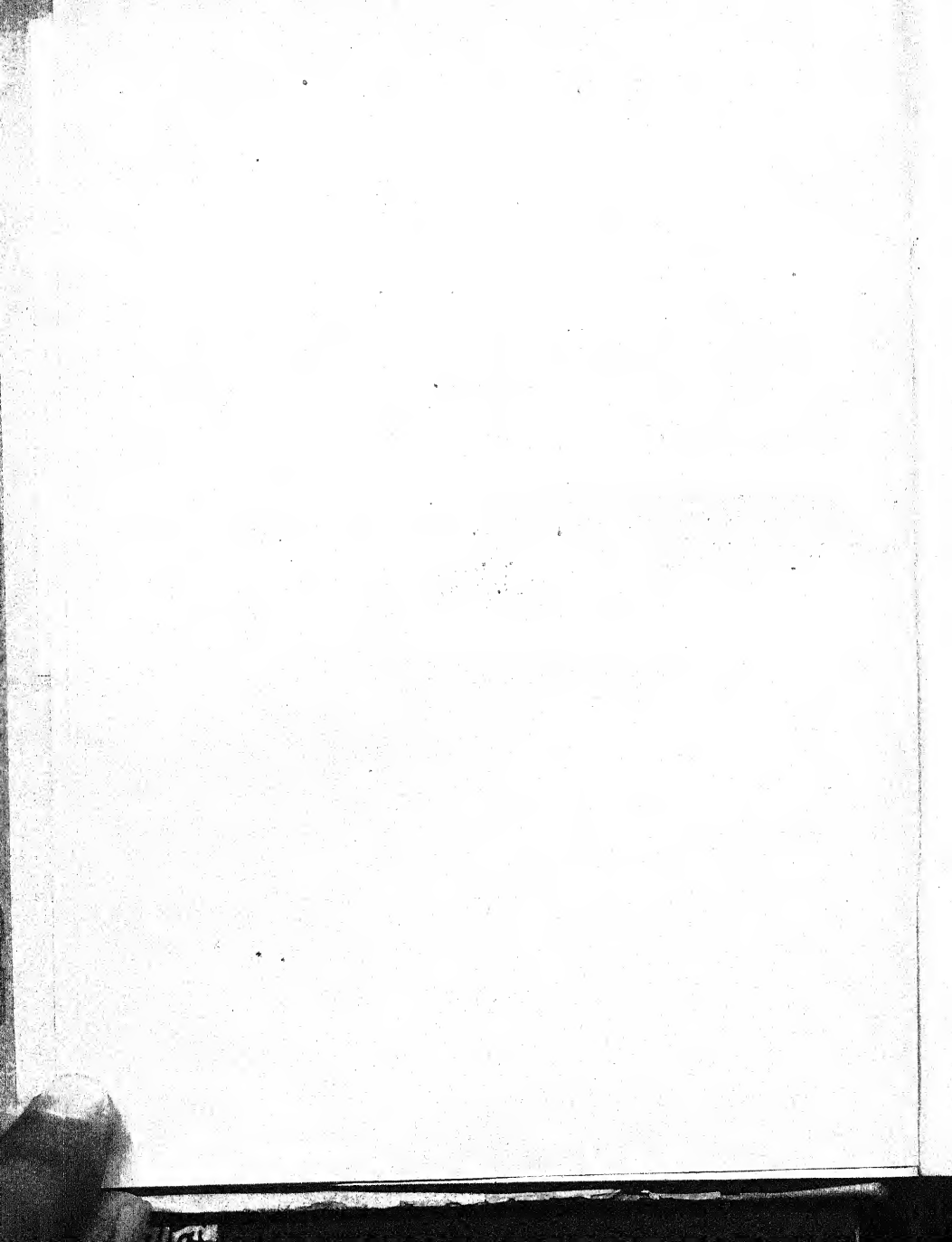


A

Dash Through the Heart of Afghanistan



A
Dash Through the Heart of Afghanistan:
BEING

*Personal Narrative of an Archaeological
Tour with the Indian Cultural Mission,*

BY

M. A. Shakur, B.A., M. R. A. S.,

Director, Peshawar Museum, Peshawar.

WITH A FOREWORD

BY

Hon'ble Khan Muhammad Abbas Khan,
REVENUE MINISTER,
N.-W. F. P.

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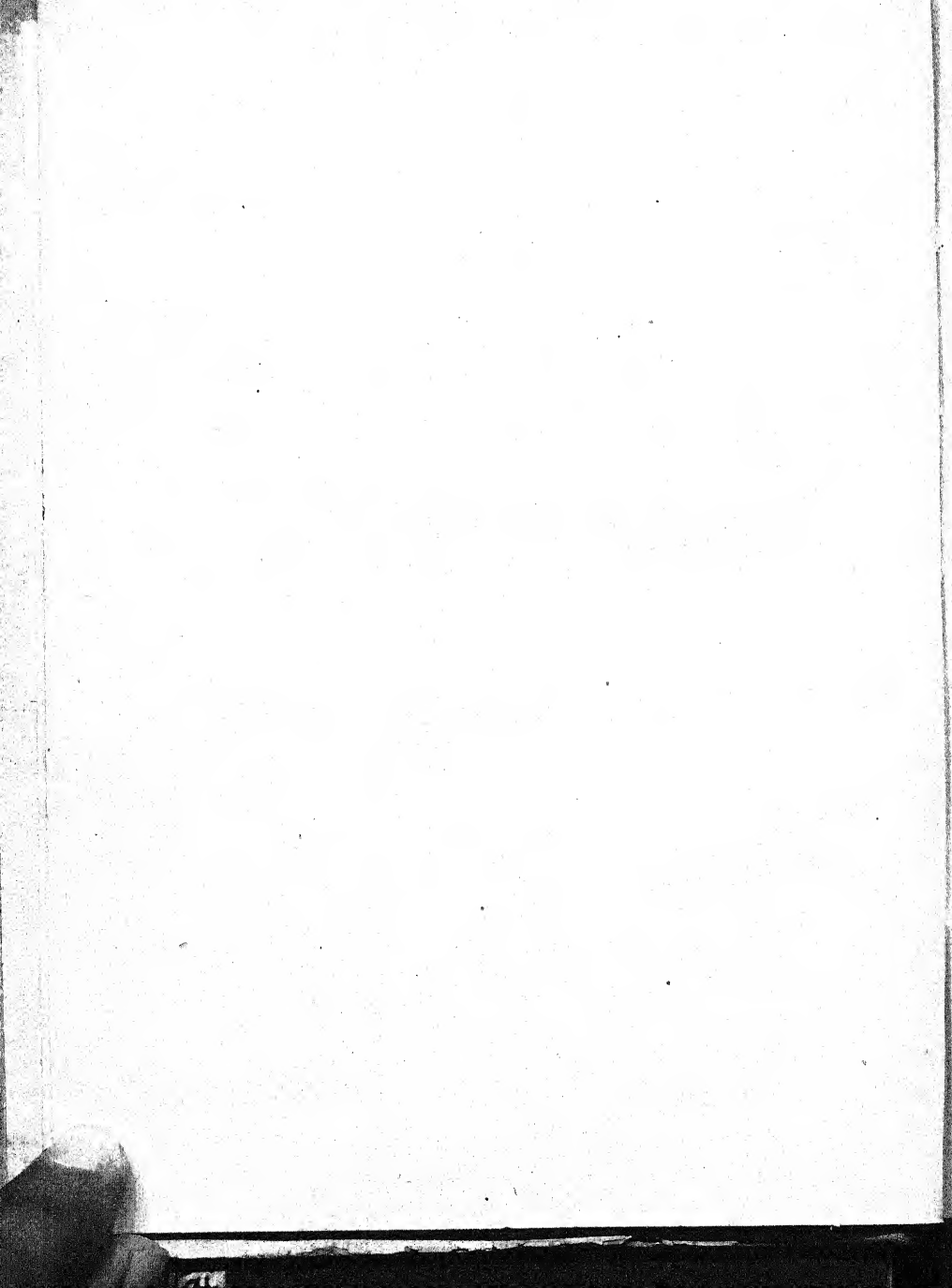
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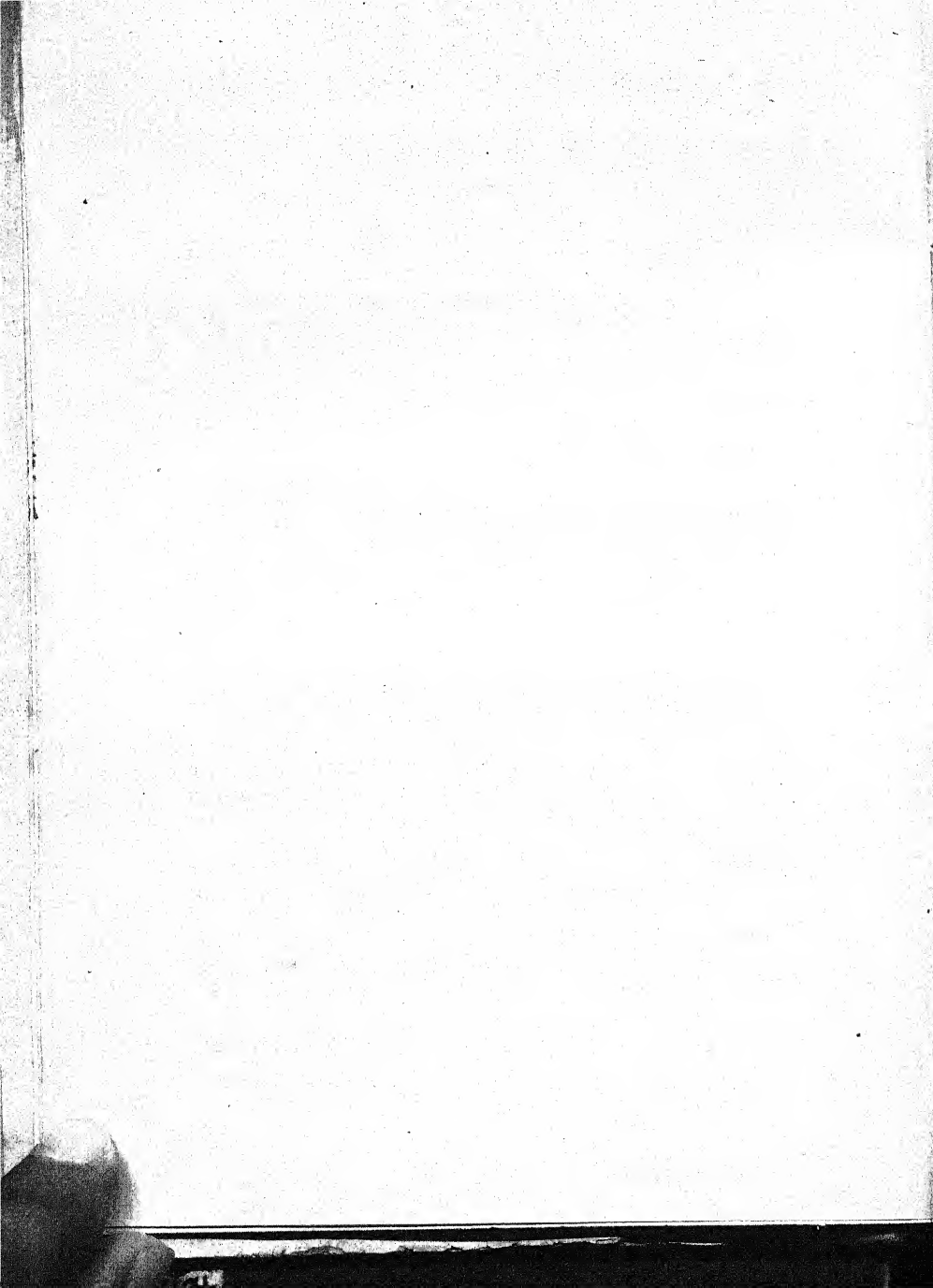


FOREWORD

Mr. M. A. Shakur's *Dash Through the Heart of Afghanistan* is a publication which an archaeologist can fully appreciate and do justice to. I hesitate therefore to write a foreword knowing my limitations. I may entirely miss the mark as far as the technical importance of this work goes. But as a layman, I think I am just the man to initiate the uninitiated into the treasures of the book. This is a monogram on a highly technical subject regarding the ancient archaeological finds in Afghanistan. Written frankly from that angle alone, it would not have interested anyone except the few who have special interest in Archaeology. But written as it is, it is a book for every day and for every body. It is fraught with interest for the masses, for the millions. It is a repository of marvels. It is packed with thrills. It is a treatise on history; it is a manual of geography; it is compendium of administration. It is an account of sights and views and panorama of nature; it is a tourist's guide to Afghanistan; it is a book of travels; it is for the boy; it is for the girl; it is for busy man skimming through an hour of pleasure; it is for the leisurely who would loll into easy chair and suck its sweets peacefully; it is for the young; it is for the old; it is for the superficial as well as profound reader; it is for the historian, the educationist and the politician who can visualise the basis of future cultural relationship between Afghanistan and the Indus Valley. I would challenge the reader to judge for himself.

Muhammad Abbas

Revenue Minister,
N.-W. F. P.



PREFACE

This book is written with a view to place before the reader first hand information of ancient archaeological sites in Afghanistan. It is meant for the specialist as well as for all those interested in the history and geography of that country. The Summary Account of the Tour, extracted as it is from the daily Diary written in the course of 27 days' wanderings, contains the entire programme of the Mission. Though it will fall short as a tourists' guide nevertheless attempt has been made to present a faithful picture of places of interest and of sights and views which we could visit while crossing the Hindu Kush Range. Archaeologists, however, will, I hope, more appreciate it and will find the detailed-and to the best of my knowledge-correct information, embodied herein, useful for them. It is my conviction that it will also be in the best interest of Archaeology if the Government of Afghanistan could see their way to give serious attention to the views expressed in the concluding paragraph of Appendix A to the book. The basis of future cultural relationship between Afghanistan and the Indus Valley largely depends on the step taken by that Government in this direction.

Dated Peshawar
25th. December 1947.

M. A. Shakur

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MAP SHOWING HUMAN AND HISTORICAL
GEOGRAPHY OF AFGHANISTAN.

ERRATAS

- Page—22 Line 11 *read* Ali *for* Umar.
Page—31 Line 14 *read* and ivories *for* andi vories.
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Page—32 Line 24 *read* nearby *for* nearly,
Page—34 Line 6 *read* antiquity *for* entiquity.
Page—37 Line 1 *read* to be so *for* to so.
Page—39 Line 5 *read* small *for* smll.
Page—44 Line 23 *read* site *for* side.
Page—51 Line 13 *read* storm *for* torms.
Page—52 Line 17 *read* Schlumberger *for* Scumbergar
Page—58 Line 4 *read* from *for* fron.
Page—79 Line 22 *read* Pushtu *for* pushtu.
Page—87 Line 11 *read* Mahmud *for* Mahmu.
Page—93 Line 6 *read* Mud-built *for* Mud-huilt.
Page—93 Line 8 *read* gates *for* gares.
Page—93 Line 27 *read* they *for* thy.
Page—93 Line 27 *read* dispose *for* dspose.
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INTRODUCTION.

The Government of Afghanistan had sent two Missions to India last year, one was a Military Mission and the other a Cultural Mission. The main object of these missions was to develop cultural contact between Afghanistan and India. In appreciation of this goodwill the Government of India in return sent to Afghanistan a small mission in the hope of strengthening further the ancient cultural and historical bonds between the two countries. The mission consisted of Dr. R. E. Mortimer Wheeler, the Director General of Archaeology in India, and his wife; the Hon'ble Mr. Justice N. G. A. Edgley, I. C. S., President of the Royal Asiatic Society of Bengal—the oldest learned society in Asia, and Mr. M. A. Shakur, Curator of the Peshawar Museum, who represented the Government of the North-West Frontier Province as an immediate neighbour of Afghanistan.

The mission travelled from Kabul to Begram, Bamiyan, Kunduz, Mazar-i-Sharif, Balkh and Akcha on the one hand and to Ghazni, and Kandahar on

the other-covering a total distance of 1750 miles in three weeks' time. It has thus travelled over some of the ancient routes which have long connected the civilisations of Afghanistan with those of India. These links between the two countries go back to prehistoric times; whilst later connections have been recalled during the tour by visits to the tomb of Babar, Sultan Mahmud of Gazni and Ahmad Shah Abdali—all names celebrated and honoured today in the history of India. The mission has succeeded to a very great extent, as it will be noticed from the subsequent account, in achieving its objective by stimulating a closer collaboration in cultural matters between the two countries. However, its special concern was with archaeological research for which Afghanistan offers opportunities unsurpassed in Asia. In prehistoric, Greco-Bactrian, Buddhist and later times there are problems affecting the development of civilisation in India which can only be solved by research in Afghanistan; and the mission left that country with the hope and belief that the Afghan and other scholars will, in the near future, contribute by modern method of research to the enlightenment of Afghans and India in these important matters.

However much it may be regretted it is a fact that there is no proper Archaeological Department

in Afghanistan. The French have obtained a virtual monopoly of archaeological researches in that country since 1922. An Article of the Agreement signed between the two Governments lays down that objects of interest recovered during excavations would be divided equally between them — unique and rare antiquities, however, being kept by the Afghan Government for the Kabul Museum. The French Mission has happily taken the valuable step of widening scholarship but has not yet done much towards fostering Archaeology ; so the famous ancient sites in Afghanistan are yet awaiting scientific investigation. An examination of some of the so-called excavated sites in that country and the present dig at Begram has sufficiently proved that members of that mission have not given systematic attention to Field Archaeology as in India. This is, however, a problem to be dealt with by Dr. Wheeler, Head of the present Mission, in some detail. It is sufficient to say here that no arrangements have been made so far either for preservation or conservation of ancient historical monuments in Afghanistan which are robbed of their treasures in order to enrich the collection of the Musée Guimet, Paris. It is a great pity to state that the decorated stupas and monasteries which once 'dazzled'

the eyes of the Chinese pilgrims are now stripped of their stucco ornamentation—even relics from the heart of stupas have been removed, and they stand naked today at the mercy of weather. This vandalism, if I am permitted to use this expression, is generally attributed to lack of funds with the Afghan Government on the one hand and to there being no clear clause in the Agreement for undertaking conservation work on the other. It may be true, but one would expect sense and scholarship of the French people to do better; and the science demands it. The tourists in general and archaeologists in particular will blame the French Archaeological Mission for damage done to these historical monuments in that country. Admitted that the French Mission is not responsible for preservation of these monuments, still they could do much to prevent their damage and disfigurement. However, it is gratifying to note that both Governments have become conscious that depredation wrought in the name of Archaeology should be put an end to.

It is presumed that there is nothing in the Agreement signed between the two Governments which deprives other missions from conducting exploration and research in Afghanistan. The

present Head of the French Archaeological Mission in that country (Mon. D. Schlumberger) is quite sympathetic towards what has already happened and realises the need for co-ordinated effort with other foreign missions, provided that they are allowed to work in the field by the Government of Afghanistan. It is now up to the Afghan Government to take the initiative to invite scholars and archaeologists from other countries to conduct scientific work on modern lines side by side with the French Archaeological Mission. Similarly, interchange of research students between the two countries would establish very soon direct friendly and cultural relations between Afghanistan and India—an object for which the present mission as well as the two former ones were sent out at great cost to both Governments.

One of the things that has impressed the mission very much during its tour was the most efficient arrangements which were made for its comfort not only in Kabul but in all other cities it visited. In the matter of guest-houses and hotels at places of interest throughout the country, it was found that Afghanistan was far ahead of India, where the question has only recently been taken up with regard to the development of tourist traffic as a

national asset. In Afghanistan there are many places of interest not only to Afghan themselves but to visitors from all over the world and the mission thinks that in this respect Afghanistan may have a great international future ahead of her as well as in many other directions. A slight improvement in the service and management of these guest houses and hotels will secure her a position unparalleled in the history of Asia.

The mission has already expressed its deep appreciation of its hospitable welcome since its arrival in the 'land of the Afghans' but still thanks of the members of the mission are due to All Afghan officials who tried their best to make the tour of the mission a great success, particularly to H.E. Muhammad Ali Khan, Minister for Foreign Affairs; General Muhammad Umar Khan, Private Secretary to His Majesty King Zahir Shah; H. E. Salah-ud-Din Khan, Saljuki, President of the Press Department and Mr. Ahmad Ali Khan, Kohzad, Director of the Kabul Museum. The mission owes its gratitude to the British Minister in Kabul, H. E. Sir G. F. Squire, and Lady Squire, who not only received it warmly under the hospitable roof of the British Legation, but also helped it in so many other ways. Also to Mon Schlumberger, Head of the French Archaeological Mission, who

accompanied the mission on its tour of the northern provinces and facilitated its progress at every step. This mission is also grateful to the French, American and Italian legations for their full co-operation and entertainment on several occasions. Above all, I am personally indebted and highly obliged to His Excellency Sir Olaf Caroe, K.C.S.I., K.C.I.E., Governor of the North-West Frontier Province, for affording me an opportunity of becoming a member of the mission; and lastly, to Dr. R.E. Mortimer Wheeler, The Director General of Archaeology in India, for readily accommodating me as a representative from the Government of the North-West Frontier Province.

M. A. Shakur.

Dated Peshawar,
the 25th. December 1946.

25th
September
1946.

8

SUMMARY ACCOUNT OF THE TOUR.

It was on a fine morning of Wednesday, the 25th September 1946, that the mission left Peshawar for Jalalabad, at 6 a. m. Dr. Wheeler and his wife with Mr. Shakur in a Jeep car and Justice Edgley with Mr. Sadruddin, Sub Overseer of the Department, in a six-wheeler lorry¹ which was loaded with baggage of members of the mission. Driving through the historic Khyber Pass a massive stupa² attracted the attention of the party and a halt was made in order to photograph it. The party next stopped at Landikhana for endorsement of permits for crossing the Indian frontier and then resumed its onward journey. It entered the 'land of the Afghans' at 9-35 A. M. after crossing Torkham, where there was no one for checking the passports. The party was therefore held up at Dakka for not having had passports endorsed by the Afghan Visa Officer at Torkham. After telephoning the Afghan

(1) Both vehicles were provided by the Director General of Archaeology in India and sent up from Delhi for the expedition.

(2) The stupa, locally known by the name of Shpola, commands a very fine landscap. It lies at a distance of 27 miles to the west-north-west of Peshawar on the road leading to Landikotal. Being situated on the top of a hill, it dominates the whole valley around. In many respects it resembles the stupa at Usman Khattar which stands out as a landmark in the Taxila Valley. From the profusion of its figure decoration lying mutilated on the spot and the stucco heads and reliefs from the site which have found their way to the Peshawar Museum, it can be deduced that the stupa enjoyed a great fame and importance during the late Kushanas' period. The structure of its massive retaining walls and their decorative mouldings

Officer concerned at Jalalabad who in turn made enquiries from the Afghan Foreign Office in Kabul, the party was allowed to proceed further without being sent back to Torkham. Owing to slow movement of the six-wheeler on account of the bad road beyond Landikhana, the party reached Jalalabad at 2.10. P. M. A representative of the Afghan Government waited by the road side of the main bazar of the town to welcome the mission. After exchange of a few courtesies the party made straight for the British Consulate, where it was comfortably accommodated by a representative of the Consul, who himself was on leave.

The party left after lunch to visit the famous historic site at Hadda, where Masson found coins of the late Roman Emperors and where the French Archaeological Mission recovered a coin of Theodosius II along with hundreds of stucco figures. The site is situated at a distance of five miles

with semi-corinthian capital undoubtedly belong to the third-fourth centuries A. D. The dome of the stupa spring from a short cylindrical drum which is adorned at the base by torus and scotia mouldings surmounted by a continuous frieze of small Buddha figures. These figures and mouldings seem to have been painted in red and yellow. A beautiful ornamented modillion cornice on the top of the drum has made it all the more attractive. The dome of the stupa is about 100 feet in diameter and 45 feet in height. In spite of the fact that the stupa enjoys an excellent situation on the great ancient trade route to India, it is regrettable that no account of it has been traced so far in the itineraries of the Chinese pilgrims.

to the south-south-east of Jalalabad. There is sufficient material in the hands of archaeologists today which determines the date of the site. It goes back to the first century B. C. Abandoned and re-occupied so many times in the subsequent five centuries, it became the centre of a new wave of cultural influence in the fifth century. After the decline of the First Gandhara School of Art in the fourth century there arose in this region a remarkable artistic revival that lasted from the fifth to about the seventh century A. D. Speaking of the sanctity of the religious establishment of Hadda, the Chinese pilgrim Fa-hian who visited it in the fifth century A. D. has stated that 'though the heaven should quake and the earth open, this place would remain unmoved'. Hiuan-tsang another Chinese pilgrim, who paid homage to the stupas at the site, narrates that 'There is here a two-storeyed tower; the beams are painted and the columns coloured red. 'In the second storey is a little stupa, made of seven precious substances; it contains the skull bone of the Buddha.....' 'The embellishment and profuseness of the stucco decoration of the stupas dazzle the eyes', writes Song Yun, who has described the site at great length. But it is exactly here that a tourist and particularly, an archaeologist is greatly shocked and disappointed, for the first time, to see

how mercilessly about a dozen stupas have been stripped of their ornamentation by a most unscientific method of digging at the site. All stupas round about the present day village of Hadda have been opened, relics obviously removed and their stucco plasters detached.

The richness of the site can well be imagined from the stucco heads and sculptural collection now exhibited in two spacious rooms in the Kabul Museum. This is only half the 'booty' which once adorned the stupas which now stand naked to the mercy of weathers. On stylistic grounds these stuccos belong to the beginning of the fifth century A. D. and are known to students of history and Archaeology by the name of Indo-Afghan School of Art. The most remarkable feature of this school is that it shows markedly hellenistic influence, and this at a period when Greek art was dead everywhere else. A direct influence of Greco-Roman art is thus impossible, but the probable explanation of this excellence is that these highly artistic people received their inspiration from the existing monuments of the First Gandhara School, and developed that art in a manner which is so curiously similar to the last phase of Greco-Roman art. These specimens of art now adorn two rooms in the Kabul Museum and, probably, a few more in the Musee

Guimet.

It is a pity that nothing can be seen at the site except circular structures of different heights, made of *kanjur* stone which are known to archaeologists as stupas or funeral mounds erected either to enshrine some relics of the Buddha or of a Buddhist saint, or also to commemorate some specially sacred spot. After photographing a few of these stupas in their bare nakedness for the purpose of producing an evidence against the great injustice done to the name of Archaeology, the party returned to Jalalabad to obtain a view of the town, particularly of its old fortification; the Bagh-i-Shahi laid out by Amir Abdur Rahman Khan; the mausoleum of Amir Habibullah Khan and the Bagh-i-Ama, planted by Ex-King Amanullah Khan; and a few other historical buildings. The party was accompanied by a News Agent of the Afghan Government, Mr. Abdullah Khan, and a guide from the British Consulate.

26th
Septem-
ber 1946.

The party left Jalalabad early next morning and travelled by the newly constructed road along the Kabul river, where a number of photographs were taken of the views presented by the bends of the river at various points. Owing to the early migration of the Amazai, a sub-section of the Ghilzai tribe, towards the Peshawar valley,

the speed of the vehicles seldom exceeded 20 miles per hour. A few photographs of caravans coming from Kabul were also obtained. Due to the fact that the movement of the six-wheeler was very slow, the Lataband Pass (height 7,000 feet) was crossed at 1.25 P. M., and the party reached the British Legation in Kabul at 2.45 P. M. His Excellency Sir G. F. Squire, British Minister, received and welcomed the mission. Dr. Wheeler introduced members of the mission to H. E. who warmly shook hands with every one. After lunch members of the mission were allotted separate apartments and enjoyed the hospitality of H. M. Minister for two days in the legation.

A conference consisting of Dr. Wheeler, Justice Edgley and Mr. Shakur as well as Mon. Schlumberger, Head of the French Archaeological Mission in Afghanistan, was held in the library room of the legation to delineate a programme for the expedition to be undertaken by the mission during its stay in Afghanistan. After an hour's discussion it was agreed upon that the mission would leave Kabul on 1st. October to visit the following places of interest on dates given against each. It was also agreed that Mon. Schlumberger would accompany the mission in its tour of northern provinces.

27th
Septem..
ber 1946.

Begram		1st.	t.
Bamian	...	2nd.—3rd.	Oct.
Pul-i-Khumri		4th.	Oct.
Kunduz	...	5th.—6th.	Oct.
Tashkurghan		7th.	Oct.
Mazar-i-Sharif		8th.	Oct.
Balkh	...	9th.—10th.	Oct.
Andkhui		11th.	Oct.
Maimana		12th.	Oct.
Herat	...	13th.—14th.	Oct.
Farah		15th.	Oct.
Kandahar	...	16th.—17th.	Oct.
Ghazni	...	18th.—19th.	Oct.
Kabul		20th.	Oct.

This whole programme was subject to confirmation by the Afghan Government. A provision was, however, made for returning to Kabul from Balkh and leaving by air to Herat, if possible.

A tea party in honour of the mission was given in the afternoon by Sir Giles to which, among other guests, Mon. Schlumberger and Mr. Ahmad Ali Kohzad were also invited. Mr. Kohzad was entrusted by the Afghan Government to look after the mission and also to draw up a programme during its stay in Afghanistan. After consultation with Mr. Kohzad, it was known from him that, owing to bad roads and dilapidated condition of bridges, it was not possible for the mission

to take the risk of visiting Herat; otherwise the programme drawn up in the morning was approved. It was therefore finally decided to return from Balkh to Kabul by the 15th. October and to visit Ghazni and Kandahar on the return journey through Quetta. It was further agreed that Mr. Kohzad would accompany the mission to Begram from where his Assistant, Mr. Muhammad Aziz Khan, would serve as guide of the mission in its tour of the northern provinces.

The same day an invitation from the Government of Afghanistan was received through the British Minister to the effect that the mission would be the guest of the Afghan Government from the 28th. September onward and that it would move to the Dar-ul-Funun¹, an Afghan State Guest House. Another invitation for a State Dinner was also extended to the mission by the Government of Afghanistan for Monday night, the 30th. September 1946.

Mr. Kohzad called at the British Legation at 10 A. M. on the 28th. September with a State car for conducting members of the mission to the Dar-ul-Funun. Thanking Sir Giles and Lady Squire for their lavish hospitality, the party left the

28 th
Septem-
ber 1946.

1. Formerly known as Dar-ul-Aman, about four miles from the heart of Kabul City being planned and built by Ex. King Amanullah Khan (1919-29) to be the modern capital of Afghanistan. After a period of neglect following King Amanullah's fall, the building of Dar-ul-Aman were named as Dar-ul-Funun, now used for administration purposes—one of these buildings is turned into a State Guest House.

legation and paid a visit to the tomb of Babar¹ on its way to the guest-house. After allotment of different suites of rooms to members of the mission, it called on His Excellency Salah-ud-Din Khan, Saljuki, Head of the Press Department in Afghanistan, who is directly connected with archaeological activities in that country. Mr. Kohzad introduced all members of the mission to H. E. and other high officials of the Press Department notable among whom were Sayyed Ghulam Qasim Khan, *Rikhtia*, the Deputy President of the Department; Muhammad Sarwar Khan, *Goya*, Advisor to H. E. Mir Ghulam Qasim Khan, Head of the History Branch of the Department; Mr. Abdur Rauf Khan, *Benawa*, Head of the *Pushtu Tolana*; and Mir Ghulam Muhammad Khan, *Ghubar*, Head of the Publicity Branch of the Department.

1. The following inscription appears on Babar's tomb:—

بادشاهی نوحینش تافتنی نورالم - آن ظهور الدین محمد بود بابر بادشاه
 باشکوه و دولت. اقبال و عدل و داد و دین - داشت از توفیق و فیض و فتح و فیروزی سپاه
 عالم اجسام را گرفت و شد روشن روان - بهر فتح عالم ارواح چون نور فگار
 شد چون فردوس مکان رضوان زمین تارین جست
 گفتمش فردوس دایم جالی بابر بادشاه

Messages of goodwill from the Government of India, Royal Asiatic Society and from the Government of the North-West Frontier Province, were conveyed to H. E., who appreciated the objects of the mission and expressed a hope that friendly and cultural relations between India and Afghanistan would firmly be established by personal contacts like the present one. H. E. also hoped that the visit of the mission would bear fruitful results, firstly, for careful study and serious consideration by the people of Afghanistan and, secondly, for filling up the missing links of history which have remained unexplored so far.

The party next visited the Kabul Museum. Its collection of Syrian glasses and Indian ivory has got no parallel in Asia. Besides stone sculptures, stuccos and terra-cottas, it contains a rich collection of bronzes, gold ornaments, paintings, arms, inscriptions in Kharoshti, Persian and Arabic, wooden effigies from Nuristan, etc., etc. The Coin

TRANSLATION.

1. 'Asking from whose brow shone the light of God
Was Zahiruddin Muhammad Babar Badshah.'
'With splendour, wealth, good fortune, justice,
probity, He commanded a force composed of Divine and
faith, Bounty, Grace, Victory and Triumph.
'He seized the world of bodies and became bright
souled For the conquest of the world of souls he
became like the light of eye.

Cabinet of the museum, besides an interesting collection of Greek, Greco-Bactrian, Indo Scythian, Indo-Parthian, Kushan and Sassanian coins, possesses a hoard of punch-marked coins, like the bent-bar silver coins recovered at Taxila, found along with coins of Achaemenian kings-Darius I; Ardashehr; Darius II; (521-350 B. C.), Acanthe 400 B. C. and a few of the Napkie dynasty. There are also some Muslim period coin in this collection, which is exhibited in a double-storeyed building, situated between the Dar-ul-Funun and the Ministry of the Public Works, and is quite unsuitable for a museum. Arranged by the French Archaeological Mission, each room in the building is allotted to antiquities recovered from various sites and could therefore be studied with great advantage.

'When Paradise became his dwelling, *Rizwan* (the door-keeper of heaven) demanded of me a chronogram.

I replied: Paradise is for ever the abode of Babar Badshah

The following inscription was added to it by the Mughal Emperor Jahangir in 1016 A. H.:—

از فیض عنایت بغایت الهی وقتی بز یارت روضه منوره حضرت
 فردوس مکانی ظہیر الدین محمد بابر بادشاہ غازی ابوالمظفر نور الدین
 محمد جهانگیر پادشاہ ابن حضرت عرش اشیانی جلال الدین
 محمد اکبر بادشاہ غازی کا بچو گردیدند این لوح را فرمودند
 سنہ ۳ جلوس جهانگیری مطابق سنہ ۱۰۱۶ ہجری۔

Called on General Muhammad Umar Khan, Private Secretary (*Sar Munshi*) to His Majesty King Zahir Shah, in the evening. The General was the Head of the Afghan Military Mission

Within the premises of Babar's tomb a mosque was built by the Moghal Emperor Shah Jahan with the following inscription engraved on it.

این مسجد لطیف و مبدی شریف که سجدہ گاہ قدسیان
 است و چاره گاہ گردون بیدان بفرمان ادب در حریم متعبرم این
 گذر گاہ ملاء اعلیٰ نظر گاہ عالم بالا یعنی روضہ منورہ پادشاہ
 غفران بنا رضوان دستانگہ خلد آرامگاہ حضرت فردوس مکانی
 ظہیر الدین محمد بابر بادشاہ عاجزان عمارتی ہوان ساخت بفرمودہ
 این فیژمند مام لشکر سراسر ستایش سرادینیش درگاہ الہی
 ابوالمظفر اشہاب الدین محمد صاحبقران ثانی شاہ جہان بادشاہ
 غازی بعد فتح بلخ و بدخشان و فراز نذر محمد خان از باخ بہ
 شیرخان و تعاقب فریقی از کار طلبان و برادرے اوران سر زمین
 بان گرہ فیروزے نشان و ہزیمت او و ظفر سپاہ ارم خواہ دران
 میدان کہ بمحض کرم کار ساز حقیقی نصیب این فیژ مندان و
 دلخواہان این بندہ شرمندہ احسان حضرت یزدان گشتہ آخر سال
 نوزدہم جلوس میمنت مانوس موافق سنہ ہزار پنجاہ و شش
 ہجری در عرصہ دو سال بچہل ہزار روپیہ انجام یافت۔

sent to India last year, therefore he was well known to Justice Edgley, who had met him at Calcutta. After exchange of greetings, the General said that His Majesty who was then on tour of the southern provinces of Afghanistan, knew about the arrival of the mission and was very much interested in its objectives. His Majesty, the General continued, being a keen student of history, wished the mission a complete success

The following was inserted on Babar's tomb by King Nadir Shah in 1353—54 A. H.

حضرت
بیتابی

هو الغفور الرحيم این خطیره حسرت بنیاد کم ملاحظه ان نقوش
بنیاتی حیات را بخاطر میسپارد دیدن آثار و ارکانش بر دیده
اهل بینش حیرت می افزاید آرامگاه بانی سلسله مغلیه کبیره
در افغانستان و هند اعلیٰ ظہیر الدین محمد بابر پادشاه کورگانی
است کہ در سنہ ۸۹۹ ق جلوس و در سنہ ۹۳۷ ق بعمر ۴۹
سالگی در آگرہ مرحوم گردیده و میت اورا بموجب وصیتش بکابل
نقل و بخاک بسپاریده اند چون مرور و ہور انبیہ مختصری
را کہ نوادہ او نور الدین محمد جہانگیر سنہ ۱۰۱۶ ق بران نوشته
بود از ہم پاشیدہ و موقعیت این مکان تعمیر مجدد بر ایجاب
میکرد در سنہ ۱۳۵۳ ق بر حسب الامر پادشاه جلیل القدر افغانستان
اعلحضرت غازي محمد نادر شاه شہید تجدید بنا و ترتیبات صحن
واحاطہ ان آغاز گردید سنہ ۱۳۵۴ ق انجام و اتمام پذیرفت۔

اعلیٰ

ابنیه
در دور ۱۶

during its stay in the country. The General further expressed a hope that the mission would like the country as a whole, which is full of historical monuments and picturesque views, and which, above all, remained a meeting ground of different civilisations and cultures from the early dawn of history. In the end, he invited members of the mission to a tea party for the 30th September, at the Royal Garden at Paghman—the Summer Residence of H. M. the king.

Had a dinner that night with Mon. Schlumberger.

The mission went to the Afghan Foreign Office, on Sunday, the 29th September, where, first of all, members of the mission were introduced to Khan Muhammad Siddiq Khan, Rais-i-Tashrifat, and his Assistant, Mr. Nur Muhammad Khan. Khan Muhammad Siddiq Khan was taken for the Foreign Minister to whom messages of goodwill from the Government of India, the Royal Asiatic Society and from the Government of the North-West Frontier Province, were communicated by Dr. Wheeler. After a few minutes, the Rais-i-Tashrifat inquired of Dr. Wheeler if members of the mission would like to see H. E.

29th
Septem-
ber 1946.

Muhammad Ali Khan, Minister for Foreign Affairs in Afghanistan. Dr. Wheeler was taken aback but with a smile of surprise he regained his self-reliance which never fails him on such occasion. He replied in the affirmative with a jerk of his head, a habit not unusual with him, adding at the same time "indeed, with greatest pleasure".¹ It was then the duty of Mr. Nur Muhammad Khan to lead the party upstairs where the real Afghan Foreign Minister was holding his office. His Excellency Muhammad Umar Khan came forward from one end of a spacious hall and received all members of the mission, together with Mr. Kohzad. Extremely affable in his manner, he greeted every one warmly, and made them sit comfortably without observing any formality. After exchange of the usual courtesies, H.E. showed deep interest and concern in the mission's object and expressed the hope that personal contacts would certainly bring India and Afghanistan much closer to understanding each other's point of view. Afghanistan was therefore looking forward, H. E. said further, to learn a good deal from the visit of the mission which, he hoped,

1. It is interesting but very disappointing to note here that some high Afghan officials are pleased to be addressed in high sounding titles which often mislead a foreign visitor when he is introduced to them for the first time.

would not find the country without interest. Under-estimating the hospitality of his country, H. E. hoped that the mission would not mind its poor entertainments. H. E. also said that he very much regretted that owing to bad roads and damaged bridges from Andkhui onwards, the mission would not be able to visit the historic city of Herat. This refusal was for more diplomatic reasons than based on actual facts, because a few days earlier arrangements had been made for Prince Peter of Greece to travel by that road; and Col. Mc'Lean also travelled by the same road to visit Herat, immediately after the mission left Afghanistan. However, in view of H. E's. regret the programme of the mission had to be changed. After thanking His Excellency, the mission took leave of him and went round the city of Kabul to view the Oriental bazar.

The party left in the afternoon for Shihr-i-Sikandri in the valley of Koh-i-Daman. It is a site of a Greek city founded at the foot of the 'Indian Caucasus' by Alexander the Great when on his way from Ghazni to Bactriana. The identification and location of the site had long engaged the attention of scholars. The topography of the city as described by Arrian, Strabo, Curtius, Pliny and Diodotus, together with its description by the Chinese pil-

grimé, Fa-hian and Hiuan-tsang, who visited it in the fifth and seventh centuries respectively, agree in the location of it at the 'parting of the three roads' leading to Bactria. The site was chosen by Alexander on account of its favourable position on trade routes, which still remains unchanged. The site of this historical city lies about 15 miles to slightly east of north of Kabul on a small hillock commanding the fertile and rich valley of Koh-i-Daman. The three roads mentioned above all separate here, one leading to the north by the Panjshir Valley, and over the Khawak Pass to Anderab; the other *i. e.* the north west road by the Kushan Valley, and over the Hindu Kush to Ghorî; and the third one *viz.* the west road, up the Ghorband Valley, and over the Shiber and Hajjak Passes to Bamian. Hence it was built at the cross roads of ancient trade routes from all directions, including the fourth one coming from India from the south.

The site, as its present shape indicated, is an oblong square with an acropolis at the north-west sector. The structure of the ruined houses within the city compose sundried bricks of regular alignment, with stucco plaster sticking here and there. A few potsherds picked up from the top surface

indicated muslim occupation of the site at a later date; while those recovered from low levels belong to from first century to four century A. D. Since the site has not scientifically been operated upon as yet, nothing more can therefore be said about the hidden treasure lying buried under a huge mass of debris. Local people, however, say, and their statements have been confirmed by Mr. Kohzad that coins belonging to a period from the first to the sixth century A. D. are often found there after rainfall. The topographical examination of the account left by early writers on the spot have established it beyond doubt that it is the site of the city of 'Alexendria under the Caucasus' founded by the Macedonian General on his march to Bactriana.

While going to Shahr-i-Sikandri, and before crossing the Kherkhana Pass, there are extensive ruins of a Brahmanical temple from which a few Sassanian sculptures and coins, together with images of Hindu Deities have been unearthed by Mon. Hackin. Among these a Brahmanical head of a deity, probably, that of Surya, the Sun God, bears striking resemblance with a one found, a few years back, in the vicinity of Sahribahlol. The latter is made of marble and is now exhibited in the Peshawar Museum. The site is situated to the east of the road about seven miles to the north-north-

west of Kabul at the foot of Koh-i-Hazar Baghal and to the north-west of Wazirabad. It is dated to the period of Shāhpur II; while some of the remains recovered at the site belong to the fifth and sixth century A. D., when Afghanistan was ruled over by the little Khushanas.

30th
Septem-
ber 1926.

Mr. Kohzad proposed that the party should call on Mr. Muhammad Anas Khan, Vice-Chancellor of the Kabul University. Mr. Kohzad had already informed the Vice-Chancellor of the intending visit, therefore members of mission went to his office, but unfortunately Mr. Muhammad Anas Khan was not present. Visiting cards were left at his table and the party happily met him at the State Dinner that night. Returning from the Vice Chancellor's office the party went straight to the museum again for studying its rich collection of glasses and ivories, which were found in a single room at Begram—a reference to which would be made hereafter. Also re-examined the hoard of silver bent bar coins, which have not been deciphered as yet, not even chemically treated. And it is surprising to note that there is no archaeological chemist in the museum to treat perishable objects exhibited therein. There is, however, sufficient material here for students of history and archaeology for further researches, particularly, the

survival of foreign importation of Syrian glasses and Indian ivories, as well as local art productions, together with Chinese and Sassanian elements.

The party attended the Garden Party given in honour of the mission by General Muhammad Umar at the Royal Garden in the fertile and romantic valley of Paghman. Members of foreign legations and embassies in Kabul together with all ministers of the Afghan Cabinet were invited. The Royal Garden is situated at a distance of nine miles to the west-north-west of Kabul, and laid out under personal supervision of His Majesty King Zahir Shah. The Palace of the king occupies a dominating position and commands the whole valley around. Terrace of grass, flowers and plants of different species slope down toward a spacious lawn where runs a stream of transparent water. Artificial water-falls add charm to the beauty and romantic situation of the garden. There are shady groves and bowers, with zig zag footpaths at suitable intervals. Fountains play, surrounded by lovely flower-beds, which add to the captivating beauty of the scene. The whole lay out of the garden speaks for the highly developed taste of the king. The scenery together with sumptuous tea was enjoyed by all guests, and proved most agreeable.

The State Dinner was attended in dinner jackets

in *Chihil Sutun*¹ to which members of the British and French Legations as well as all high Afghan officials were invited. A noticeable feature of the banquet was the strict observance of the minor details of an English Dinner, so much so, that even waiters were dressed in full dinner suits. The feast was a royal one in every sense of the word. It was followed by a speech by Mr. Ahmad Ali Kohzad. Welcoming members of the mission to the country of the Afghans, he introduced them one by one in very high sounding words. He further made acquainted those present with the objects of the mission. Appreciating these objects, Mr. Kohzed expressed a hope that the people of Afghanistan would be largely benefited by the results of the scientific investigations of the ancient historical sites, which the mission would achieve during its forth-coming tour of the country. He also hoped that the work ahead of the mission would throw sufficient light on some of the problems of great historical importance, which have remained unsolved so far. Afghanistan was, therefore, looking forward, he said, to the time when friendly and cultural relations between them would be maintained by interchange of such periodical visits.

¹ A magnificent building built by Amir Habibullah Khan (1901-19) for State functions and it is still used as such.

Mr. Kohzad was followed by Dr. Wheeler, Head of the Mission, who thanked the Government of Afghanistan for having given the mission an opportunity of visiting their country as well as of developing the age-long cultural contact between the two countries—Afghanistan and India. After explaining the objects of the mission, he said, that Indian civilisations owed much to Afghanistan. It was in this country which had changed the courses of Indian History, time and again. The associations of India with Afghanistan, he continued, were not of recent origin, but they went back to prehistoric times, since which period the two countries were deeply interested in understanding each other. He hoped that the visit of the present mission might do a little to strengthen these old bonds by stimulating a closer collaboration in cultural matters between the two countries. Referring to the collection in the Kabul Museum, Dr. Wheeler observed that Afghanistan must be proud of the glasses and ivory objects exhibited there, which, in his opinion, were unsurpassed in Asia, and which also contained plentiful material for close study, with special reference as to when they were imported into Afghanistan. He further said that a deputation of Afghan students to India for training and research work might help consider-

ably to solve problems affecting the development of civilisations both in India and Afghanistan. This procedure, he said, would also strengthen the cultural contacts between the two countries.

Justice Edgley spoke next. Giving the history of the Royal Asiatic Society of Bengal in his capacity as President of that oldest learned institution in Asia, he referred to its objects and aims, through which it has always endeavoured to bring together and unite people of various nations in the world, particularly, those of Asia, by establishing personal contacts and friendly relations with one another. It was with the same object in view that he came to visit the country of the Afghans, which has given India, he continued further, so much of her culture and civilization. In order to give these associations a fresh lease of life, which was the principal aim of the present mission, the people of Afghanistan, he said, and those of India as well, were looking eagerly forward to understanding each other by occasional visits like the present one, which would be sure to bring about fruitful results.

Mr. Shakur followed Justice Edgley. As an immediate neighbour of Afghanistan, he said that the mountain barrier had not and would never stand in the way of the people of the two countries understanding each other. The people living on

either side of the Durand Line, Mr. Shakur, continued, belong, fortunately, to the same stock. Their culture, language and religion were similar from a very early date; only historical events have separated them for the time being. But this, he said, was a temporary phase and a political one, which cannot last long. As an Afghan by birth, he did not consider himself a stranger among them; but as a member of the same family, he assured them, he fully enjoyed in welcoming and entertaining other members of the mission, who were but foreigners. Referring to the richest collection of glasses and ivories in the Kabul Museum, he said that a good deal of research work was needed for ascertaining how they had found their way into that country and when. They were surely not local products, Mr. Shakur maintained. Such an examination would give an insight into a very important problem, particularly, the key position Afghanistan held in the history of Central Asia, which was a meeting ground of at least half a dozen civilisations starting from the dawn of history. Afghanistan as every one was aware, is a rich field as far as archaeological remains are concerned, and there are, therefore, many problems which can only be solved by exploring them systematically. This object can only be achieved by inviting many

more missions like the present one. Since

بنی آدم از اعضای یک دیگر اند

که در آفرینش زی یک جوهر اند

we must, therefore, try to understand each other in the light of the above couplet and develop our relations by close collaboration in cultural matters—an object for which this mission has visited this country. After loud and hearty cheers from the audience, the Dinner Party came to an end and all guests met, talked and enjoyed themselves till very late that night.

1st
October
1946.

The mission left the Dar-ul-Funun, Kabul, on Tuesday, the 1st. October, at 8.10 A. M. for Begram, the ancient capital of Afghanistan. Mon. Schlumberger and Mr. Kohzad accompanied the party in the former's car—a Dodge. Crossing the Kherkhana once again and travelling through the rich and fertile valley of Koh-i-Daman, the party took a branch road at a distance of 38 miles from Kabul and reached Begram at 12-45 in the afternoon. Owing to broken bridges the party had to repair one bridge by borrowing a few wooden planks and timber from a nearby village and to change the course of a stream at another place in order to enable the vehicles to pass over them. It was an arduous but pleasant and a successful adventure.

The remains of the ancient capital of Afghanistan are situated at a distance of 48 miles to the north of Kabul on the right bank of the united Panjshir and Ghorband rivers, immediately at the foot of the Kohistan hills and within ten miles (direct distance) to the east-north-east of 'Alexendria under the Caucasus'. The early Greek writers place it 'at the foot of the Indian Caucasus' on the right bank of the Panjshir river. The Chinese pilgrim Hiuan-tsang after leaving Bamian had travelled 600 li in an easterly direction over snowy mountains and black hills in order to arrive at the capital of *kia-pi-shi* i.e. Kingdom of Kabul. Hiuan-tsang further describes the city to be 800 li to the west of Lamghan, which again is 100 li to the north-west of Jalalabad. Taking into consideration the account of the early writers together with the description of the capital by the Chinese pilgrim, a topographer cannot fail to locate it today at Begram. The application of the word means 'Bi.' (in Turki) 'Chief' and 'Gram' (in Hindi) 'city', that is to say, the 'Chief city' or a capital. The plain in which it is situated is bounded by the Panjshir and Koh-i-Daman rivers on the north; by the Mahigir Canal on the west; and on the east by the land of Julgha, in the fork of two rivers. Lying at the head of the high roads leading on one side

from Khwaja Khedri of Kohistan to Najrao, Tagao, Lamgham and Jalalabad, and on the other up to Ghorband Valley to Bamian and still another through the Kushan Pass to Kunduz, it enjoyed a position worthy of a capital. Therefore its antiquity cannot be doubted. It was here that Mr. Masson had recovered not less than 30,000 coins; Wilson collected 1869 and Prinsip found 35,000. According to local traditions it was a site of a Greek city, which was overwhelmed by some natural catastrophe. The vast number of Kufic coins found here show that the city must have existed for some centuries after the Muslim invasion, because coins of the late Hindushahias of Kabul and of the first Mohammadan kings of Ghazni were found here in great numbers; but the money of the late Ghaznavid Princes was less plentiful; whilst of the succeeding Ghorî Dynasty only a few specimens of some of the earliest sovereigns have yet been discovered. From these points it can be deduced that the city began gradually to decay after the Muslim conquest of Kabul by Sabuktigin, towards the end of the 10th century A. D. and it was finally deserted about the beginning of the 13th century. Sir Alexander Cunningham is of the opinion that 'the decline of the city was caused by some gradual desertion of the people, consequent on the transfer of the seat

of Government to Ghazni'. And, he is right in drawing such a conclusion, as the collection of coins referred to above at the site bears sufficient evidence in his support.

The work at the site by the French Archæological Mission has proved it beyond doubt that it was the Summer capital of King Kanishka. The reader would be interested to know that the Winter capital of Kanishka was at Peshawar. It was from one of the rooms at Begram that the Syrian Glasses and Indian Ivories, at present exhibited in the Kabul Museum, were recovered. These were found on each side of a single room, which was blocked at the door at some later date. Either it was with the intention of storing them safely or with the object of removing them at an hour of emergency that they were left there without having being touched till they were unearthed by Mon. Hackin.

It may be presumed that some of the elaborate glassware, which is to be assigned Mediterranean origin, reached there by the normal Alexandrian trade-route *via* the Red Sea and a west Indian port somewhere in the Indus delta. Whether they were traded thence to Begram or whether they were brought to the Begram store rooms with the ivories from some Indian city (Taxila or Mathura) can also be conjectured. The richness and character of the

Indian ivories further suggest as if they are a part of spoil from some royal Indian palace.

The present square shape of the site agrees with the description of Pliny, who "gives it the name" of *Tetragonis* or the square. Nothing by way of scientific excavation has yet been done at the site. The present dig of Mon Meunie, as seen by members of the mission, is nothing less than destruction of valuable evidence which might throw further light on the past history of the site. His work to all intents and purposes was in search of treasures, as is done by 'common' people. It was not conducted in the light of the science of Field Archæology. He had dug at random, without any plan, without stratification, without single drawn section, without recording antiquities, and above all, also had left the work to the care and mercy of the labourers, who smashed pottery and removed baskets full of earth which had not been searched. Mon. Meunie is said to have worked for more than ten years at digs in Afghanistan, yet he is doing great harm at the site by his unscientific method of work. Mere recovering of antiquities is of little use to students of history and archæology who cannot and will never be in a position to study finds without their proper sequence. Mere digging in trenches and finding 'treasures', of which Mon. Meunie appears

to so fond, would not assist in unearthing the true story of the site. The present Head of the French Archæological Mission will, it is hoped, stop this headlong destruction of valuable historical evidences at the site, and see that, if members of his Mission do not have the elementary knowledge of Field Archæology, that they should be sent for training before attempting such an abortive expedition.

Mr. Ahmed Ali Kohzad left for Kabul and Mr. Mohammad Aziz Khan accompanied the mission as a guide in its tour of the northern provinces. The party started for Bamian at 6 in the morning; passing through Charikar, it entered the rich valley of Ghorband, with charming views of the Hindu Kush on either side. Travelling all along the Ghorband river, which was crossed and recrossed at several points, till the foot of the Shibar Pass which was crossed at 2-50 P. M., the party entered the Bamian Valley. The height of the pass is 10,500 feet above sea level, which divides the watershed of the Indus from that of the Oxus. The Bamian Valley is watered by a river of the same name. It is the only river of the Hindu Kush which joins the Surkhab at Doab-i-Maikh-i-Zarin and holds indigenous trout. The scenery of the lofty mountains and gorges through which the vehicles passed presented

2nd
October
1926.

marvellous and picturesque views. Before reaching Bamian photographic views of Shahr-i-Zuhak and Shahr-i-Ghulghula were taken, both of which are said to have been destroyed by Changez Khan. It was 5-40 in the evening that the party reached Bamian, after covering a distance of 128 miles in a westerly direction from Begram. Before going to the hotel, inspection was made of the two colossal Buddha images which stand to the north of the modern village.

3rd
October
1946.

The party visited early next morning the ruins of Shahr-i-Ghulghula with its lofty ruined towers, which crown an isolated pyramidal hill. The site lies to the east-south-east of the hotel and is said to have been occupied by Sultan Jalal-ud-Din Khwarazmshahi when it was stormed by Changez Khan. Even animals of the city were not spared, because a grandson of the Khan was killed in the first attack of the city. Glazed potsherds of the Muslim period were found on the top surface and a few ruined watch towers still stand to tell the story of its past grandeur. A full view of the Koh-i-Baba (height 16,874 feet above sea level), the highest peak of the Hindu Kush was obtained from the top of Shahr-i-Ghulghula. This peak (Siah Reg) was snow covered as early as that time of the year-October.

The party next visited the two colossal Buddha

images—one is 169 feet and the other 105 feet in height. They are cut out from a tough conglomerate rock and afterwards thickly overlaid with stucco, in which all details are executed. There are small holes all around the bodies of the figures in which wooden pegs were stuck for the evident purpose of making plaster adhere. This arrangement shows that this was not done at a later period, but that it was a part of the original design of the figures. The stucco plaster appears to have been painted, as when the Chinese pilgrim Hiuan-tsang visited them, he wrote that 'their golden hues sparkle on every side'. The features of the figures have partly been knocked away, it is said, by cannon shot fired at them, by artillery of Nadir Shah. Mahmud of Ghazni and Taimur as well as Chingiz Khan are also held responsible for destroying their features by making arrow shot. But these are local heresays and there is no historical proof to support this. Why should not the White Huns be held responsible for the havoc wrought here as was perpetrated by them everywhere else where they could find anything Buddhist?

Narrow stairways hewn in the interior of the rock lead up from cave to cave to the head of the Buddha figures. In order to illumine these passages apertures have been cut through the rock towards the

Budha figures. Along the sides of the recesses in which the figures have been carved there are numerous other caves and chambers with vaulted ceilings and domed roofs, profusely decorated with gildings and lapis lazuli. These rooms are often connected with one another by passages in the interior. Some of these caves and chambers had been chapels, others secular apartments; but none among them showed any characteristic of a monastery, which may be looked for outside on the plain. The domes of some of these caves and chambers are often set out on the four sided chambers, the square being reduced to an octagon by cornices springing up by tiers from the angles in unmistakable imitation of brick work. A few of the caves have quite different kinds of roof-flat and divided into four by deep cuts, crossing each other in the centre. Small cupolas were hewn in the centre of each of the spaces and at the intersection of the cuts. Some of these caves are profusely decorated with paintings, as already mentioned above, but are now completely smoke-blackened by intruders of a late date. They have been in use till very recently, according to what local people say; and some of them are still being used and occupied today. A few fragments of paintings on the roof of the niches above the Buddha's head are

still to be seen. They bear, without an exception, Sassanian influence with flowing ribbons, flowers and ornaments; the dress, arms and features of the figures, together with the type of arches, columns and squinches, all date back to the same period.

In the afternoon the party set out to visit a third colossal figure of the Buddha at Kakrak, which is situated at a distance of about a mile and a half to the east-south-east of the hotel. This Buddha image is 30 feet in height and very much worn out. The frescos that once decorated the niche in which it stands today, have been detached and removed for exhibition in the Kabul Museum. The party had another photographic view of Shahr-i-Zuhak. The ruins of this city occupy a corner of a volcanic hill of red stones which separates a valley of the same name from that of Bamian. They are scattered over a considerable extent of surface. Locally it is said to have been built by King Zuhak of Persia, but the light style of architecture would not support this view. Most probably, it belongs to the period of Khwarazamshahis. This city was also stormed by Changez Khan's army and destroyed in the 14th century.

The party left Bamian, on Friday, the 4th October at 6-15 A. M. to spend the night at *Pul-i-Khumri*, on its way to Kunduz. Returning by the same road

4th
October
1946.

for a distance of about twelve miles, the party took another road through the Shikari Pass, from the junction of the Bamian and Shibar rivers, in the direction of the north. First halt was made at Doab-i-Maikh-i-Zarin, where the combined water of the Bamian and Shibar rivers join the Surkhab, for filling petrol into the tanks of our vehicles, and also for breakfast. Travelling all along this river till its junction with the Anderab, near Doshi, another halt was made here for lunch. From Doab-i-Maikh-i-Zarin to Doshi there are isolated remains of castles and towers of Nadirshahi pattern of architecture guarding the pass by the dominating position that they hold. They were photographed along with picturesque views of the gorges and charming scenery presented by high mountains. Leaving Doshi, the party travelled along the Kunduz river and entered the Afghan Turkistan territory, where every element indicated Turkaman air. It stopped at a *tel*, one mile to the south of *Pul-i-Khumri*, on west of the road. It was locally known as Kafir Kila. As its shape and size indicated, it was a castle. A few glazed potsherds on its top surface proved its occupation by Muslims at a later period, but closer examination of the western side which was cut off by a stream of water disclosed ancient types of pottery. A few of them which bore prehistoric

designs were collected. Since it was getting late, further examination of the mound was, therefore, given up and the party reached *Pul-i-Khumri* very late in the evening, covering a total mileage of 151 miles from Bamian that day.

Pul-i-Khumri Textile Factory is the largest of its kind in Afghanistan. It turns out daily from 7000 to 10000 yards of grey shirting and 300 bundles of cotton yarn. Now out of 550 looms, 320 are functioning; and it is said that if all the looms are worked the turnout would increase gradually to 24000 yard in a day, of 8 hours work. A dam has recently been made on the Kunduz river near the town and canals have been taken out from it for irrigating the Ghorī Valley. The town is electrified, havin got its own plant which supplies energy to the Baghlan Sugar Factory as well. The party spent the night in the hotel of the town where preparations were made for reception of the king, who intended to visit the town next week.

Before leaving *Pul-i-Khumri* next morning, an ancient site known as Dahan-i-Sher was visited by the party. This site is situated about a mile off to the north north west of the hotel, on the top of a steep hillock, dominating the Ghorī and the *Bhaghlan* valleys. Here are remains of a Buddhist monastery of a big size and square in shape, with

a stupa in the middle. The stupa has been opened by treasure trove seekers, and the relics removed. From the top of the stupa a full view of the plain ahead of the party was obtained. Now, there are two roads leading from *Pul-i-Khumri* to the Bactrian plain, one leading through Haibak and *Tashkurghan*, and another *via* *Kuduz* and *Tashkurghan*, a town where both roads meet. The party took the second road and stopped for breakfast at *Baghlan*, where there is a Sugar Factory. The annual output of sugar from this factory is said to be 11,000 tons which is estimated to be nearly half of the annual requirements of the country.

The party resumed its onward march from *Baghlan* and turned south-eastward of the main road for examining a mound, locally known as *Chamkila*, where there are remains of an ancient square castle of an enormous size, with each wing measuring 150 feet, surrounded by a moat about 100 feet wide. At the northern gate of the castle there appears to be a stupa side.⁸ On the west side of the castle there is another mound of moderate size, with a depression in the middle, which might contain the remains of a monastery. A few potsherds with

8. Dr Wheeler, however, thought it to be the main entrance to the castle or a porch.

prehistoric designs were collected for examination. If excavated properly, the site might throw some light on a very important problem to be discussed hereafter. Next halt was made at Aliabad,⁵ from where another main road leads to Faizabad, the capital of Badakhshan. Here on the right bank of the Kunduz river, on a sufficiently high level, are the remains of an acropolis of an enormous size, (dimensions: 790×450 yards). It lies some 18 miles to the south of Kunduz with irregular fortification and the main rampart built apparently from an internal quarry-ditch. Two more supplementary ramparts and ditches on the slopes and inturned entrances could also be detected on the spot. The site has not previously been recorded by any archæologist and is well worth exploration. Its position, as controlling entry to the Kunduz plain, is one of obvious importance, and its size and imposingly elaborate construction are sufficient indication of no mean city. Here again potsherds bearing prehistoric patterns were collected in large number, which provided sufficient material for discussion till the party reached Kunduz at 4-10 in the evening. After taking tea in the local hotel, the party left to visit the Bala Hisar, which is situated about a mile and a half to the north of the town. Covered a distance of 90 miles

from Pul-i-Khumri to Kunduz during the day.

Kunduz antiquity and importance is recognized from a very early date. The Silk Caravans from China to the markets of the Roman Empire made their way through this city. The contact between the Mediterranean world and the Indian Frontier was maintained by the key position of Kunduz. The accompanying map will show in detail the geographical as well as historical importance it held from ancient times. Presently, there are four factories in this town viz. Cotton, Soap, Porcelain ware and Sugar. The output of the second factory is 1,560,227 soap-cakes annually. The party revisited the Bala Hissar. It is a complex of ancient remains, with dimensions of 490 x 230 yards, partly built of sundried bricks. The site is rectangular in shape. A moat about 30 yards in width runs round it. The remains are those of a castle, having four gates which are connected by two roads intersecting nearly at the centre. Within the four walls of the castle there are the remains of numerous tumli which contain nothing but the remains of mud-built houses. A number of potsherds on the surface indicated muslim occupation as late as the early nineteenth century A. D. But deep digging carried out in the interior of the castle by treasure-trove seekers has revealed potsherds of a period decidedly

ANCIENT COMMERCIAL ROUTES IN ASIA. SHOWING KEY POSITION OF KUNDUZ

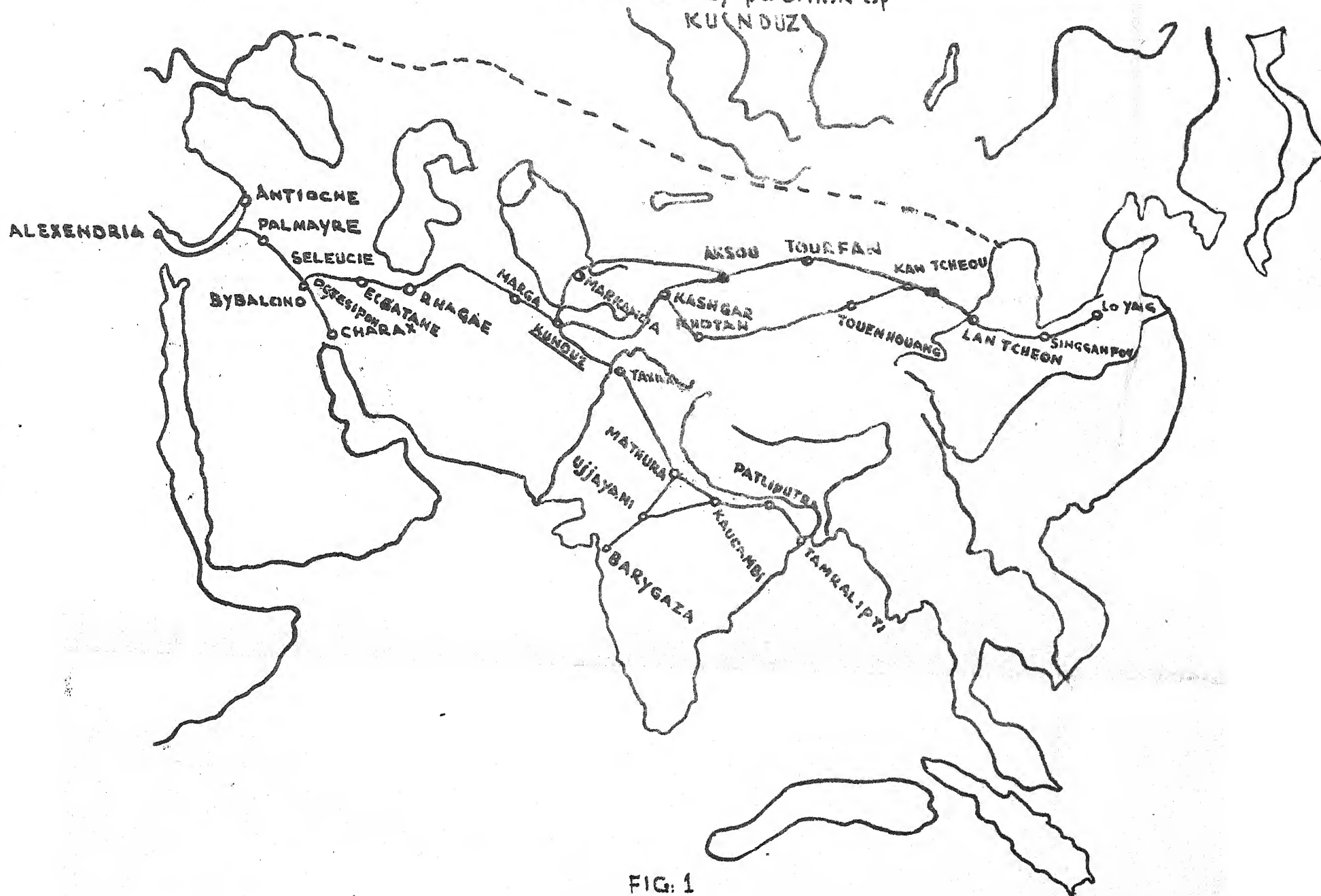
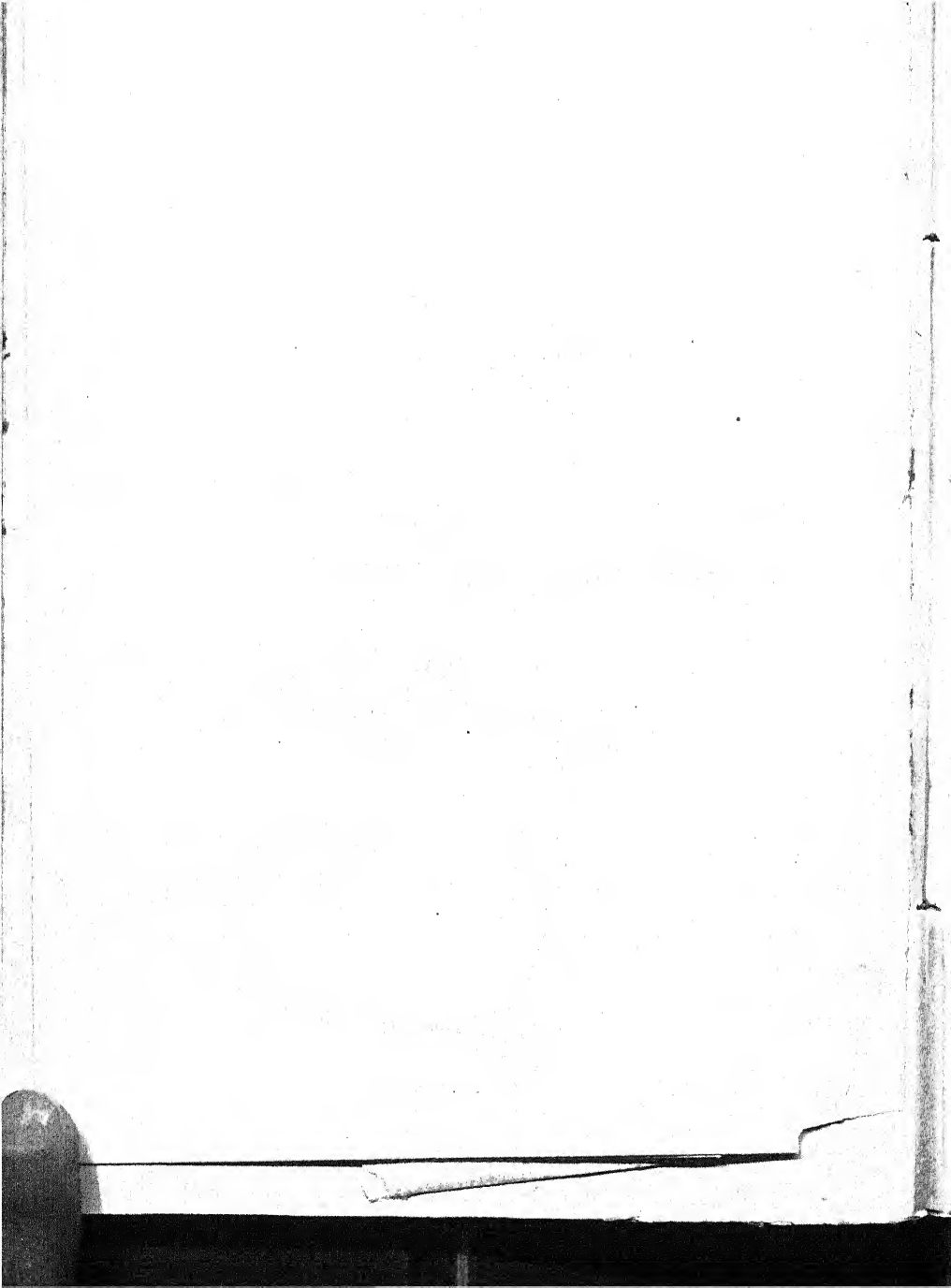


FIG: 1



earlier than third century A. D. This is confirmed by the construction of the lower strata of the fortification walls of the castle which are made up of sundried bricks of the Sassanian period. Some of the potsherds bear prehistoric designs; other pre-Islamic Persian patterns and a few more with Kufic inscription of the 10th-11th century.

This was the castle which contained from five to six hundred houses, when Lt. Wood visited Kunduz in December 1831. His description of the castle as it existed then runs as follows:—

'The castle is merely a mound, of an oblong shape and considerable extent, strengthened by a mud wall, and a dry ditch. The wall is in a dilapidated condition on all sides but the south on which is the principal entrance by the bazar gate Kunduz, though the capital of Murad Beg, is one of the most wretched in his dominions. Five or six hundred mud hovels contained its fixed population'.

The northern side of the castle is cut off by a branch of the Khanabad river which flows in a deep channel actually through the ruins. The dominating position of the segment cut off appears to have been the acropolis mentioned in another passage of Lt.

Wood's Journey to the Sources of the Oxus in the following words:—

'On the north-east end of the castle is the citadel which is the Winter residence of Murad Beg. It is an irregular structure of kilnbaked bricks, surrounded by a moat. It has many loop-holes for matchlocks; there are also some guns within it, but none are mounted on the walls. The dry ditch that surrounds it, though now laid out in gardens, can be filled should occasion require it'.

It is regrettable to state that within a hundred years the fortifications of the citadel no longer exist, nor even a single loop-hole. The site presents nothing but a high mound. Complete examination of the citadel could not be made by the party owing to there being no bridge to cross the river referred to above. After photographing the castle and the citadel, the party visited an old mosque to the immediate south of the castle. It is locally known to have been built by Momin Khan, a Wazir of one of the Mirs of Kunduz, but there is no historical proof in support of this view. The architecture of the mosque clearly shows that it is not earlier than the 17th century A. D. There are some rough sketches in ink of a Quranic verse,

emboldened with pencil's marks under which is recorded 1149 A. H., but this makes no sense for dating the construction of the mosque

The party next visited another ruined castle known as *Chihl Dukhtran*, lying to the west-north-west of the present-day town. The castle is square in shape and appears to have been a double-storeyed building. This is quite clear from the flight of steps leading to the upper storey inside the main gate to the castle. It is constructed of *pacca* as well as sundried bricks, and appears to have been abandoned not in the very distant past, as the wooden beams buried in the debris and coming out of the standing walls clearly indicated. The grandeur of the castle can well be imagined from a large tank in front of it which is surrounded by *chinar* trees, probably as old as the castle itself.

The last visit of the party was to the so-called ruined Buddhist monastery, situated between the town and the village of Ahingaran, about a mile and a half to the north-west of the town. The site was made known to archaeologists as recently as 1936, when during the course of the construction of a canal a few stucco figures were brought to light. Subsequent digging on the adjoining mound uncovered three chambers with apses in the mud walls. Mon. Hackin later on visited the site, when snow

was falling, and in his hurried examination and diggings destroyed valuable evidences by recovering a few more stucco heads. These stuccos, with the exception of one which is, at present, exhibited in the Mazar-i-Sharif Museum, are displayed in the Kabul Museum, and are described to be 'first Buddhist sculptures that have come to light in the region north of the Hindu Kush'. They are assigned a very early dating by Mon. Hackin as early as the first century B. C. If his dating is accepted then these stucco heads are the earliest products of all those of Hadda or Gandhara. The theory so far upheld in this respect is that the Buddhist Art of Bactriana was derived from the Indian models. In view of Mon. Hackin's findings the stuccos from Kunduz are in some way 'more Greek' than any Buddhist sculpture, yet found in India. It therefore follows from his arguments that the Buddhist Art of Bactria was an independent development which came into being long before the first creation of the Buddha Image in Gandhara. This problem would change the entire history of Buddhist Art in India and its sphere of influence, in view of the established fact that the 'Buddhist civilisation of Turkistan owes the genesis of its art to India'. That is why, as stated above, Mon Hackin in his hurried visit and by his unscientific trial digging has destroyed

valuable evidences, as can only be examined and judged after visiting the site. One of the rooms left open by Mon. Hackin contains niches, two of which are partly covered with stucco plaster and faint traces of paint. It is obviously an apsidal temple, with square base and circular sides, three feet high, with complete squinches still intact in one corner and some stucco mouldings sticking here and there.

The day was far advanced when the party left Kunduz for Tashkurghan. Crossing the Kunduz river in a boat, the vehicles were ferried likewise, the party was overtaken by a furious dust storm in the desert, and therefore arrived very late in the evening to spend the night in the Jahan Numa, the Palace of Amir Abdul Rahman Khan, at present used as a State Guest House. Tashkurghan is a great trade market of Afghan Turkistan. Here the caravans from India on the one hand, and Bokhara on the other, bring merchandise, which is distributed all over the country. Approaching from the west, the town appears to be nothing but a huge mass of gardens surrounded by high mud walls. To the west-south-west of the town lies the Palace in which the party spent the night. It is situated on a high ground guarding the plain from Mazar-i-Sharif on one hand and the 'Gate of India' on the other; and has a rectangular shaped tank in front, and

orchards to the east and west flanking the tank. The whole is enclosed by high walls with watch towers at the four corners. Within the town there are regular lanes running north-south and east-west, crossing one another in the main bazar of the town. The caravan sarais in the town contain restaurants where travellers can enjoy rich meals at any time of the day or night. To the north of the town there are two ancient sites known by the names of Khulm and Shahr-i-Banu, which, after consultation with Mon. Schlumberger, were to be visited on the return journey from Balkh.

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The party left Tashkurghan early next morning for Mazar-i-Sharif. Mrs. Wheeler, Justice Edgley and Mr. Shakur travelled in the Jeep in advance and Dr. Wheeler, Mon. Schlumbergar with Mr. Sadruddin followed in the Dodge. Owing to the unexpectedly extreme cold and haze that morning, the advance party missed a *tel*, near Naibabad, which was visited by the latter party. This loss was, however, made good on the return journey. The site is actually situated about two miles to the north of the road between Gor-i-Mor and the village of Naibabad. Here are two mounds of enormous size, covering an area of about a mile and a half. The mound to the south-south east appeared to be an industrial area, with lumps of

iron and slag; while the other, a town site has abundant potsherds bearing prehistoric designs. A large number of these along with few cherts were collected from both mounds for close study. Dr. Wheeler was of the opinion that the site may date back to the Iron Age. Reached Mazar-i-Sharif before lunch.

Visited the museum which contained a rich collection of Arabic and Persian manuscripts; coins of Greek, Saka-Pahlava and of the Kushan periods. There were a few Muslim period coins too in the collection. Also, a few seals with Greek and Sassanian human figures and a few more bearing animal impressions were examined and studied. But, the party was more interested in the stuccos from the monastery of Kunduz and Shahr-i-Banu. The one stucco head of the Buddha from Kunduz was particularly examined and its features compared with those exhibited in the Kabul Museum, recovered by Mon. Hackin from the same site. A conclusion was drawn from its study that there is nothing to be called 'more Greek' in it. As a matter of fact, the remarkable feature of the Indo-Afghan School of Art, as discussed elsewhere in this account, is that markedly hellenistic elements are shown, as many stuccos from Hadda (at present exhibited in the

Kabul Museum) and a few more from the Shpola stupa in the Khyber Pass (now displayed in the Peshawar Museum) surpass in artistic consideration even the early products of the First Gandhara School. Therefore Mon. Hackin is not right in assigning such an early dating to the stuccos from Kunduz. His reason for calling these stucco heads as the 'first Buddhist sculptures' that have come to light in the region north of the Hindu Kush' is due to the fact that no site of the period to which this school of art belongs has yet been scientifically operated upon by the French Archæological Mission in that region. Even at Balkh, as will be dealt with later on, Mon. Foucher had not finished the Muslim period strata before closing down his work, somewhat disappointed at not finding traces of earlier civilisation.

After lunch the party visited a dozen mounds in the plain south east of Mazar-i-Sharif which appeared prominently from the road side, owing to their enormous heights. Most of them were rich in Muslim period painted pottery at their surface, but a few cuts that were made by showers of rain which had washed away layers of earth yielded cherts and potsherds dating back, at the earliest, to the third century A. D. A few of these were collected for examination. A main feature of the plain in which

these mounds are scattered, at a stone's throw from one another, is a series of ancient water channels, which, as the local people say, irrigated the plain in days gone by. This must be the reason for finding so many mounds in an area of less than 10 square miles; and their desertion must be attributed to the diversion of the main watercourse, which reduced the plain to almost a desert. These mounds are obviously town sites, awaiting the spade of an archæologist to unearth their history.

Mazar-i-Sharif is the capital of Afghan Turkistan and is an electrified town at present. Its importance is due to the shrine of Hazrat Ali, the cousin and son-in-law of the prophet Muhammad. One of the Persian inscriptions on the walls of the shrine says that during the reign of Sultan Sanjar, a man named Muhammad acquired a manuscript in India in which it was related that the grave of Hazrat Ali was at Khairan near Balkh. Muhammad came to Balkh and spread this news. Some local sayyeds acknowledged that they too had had a dream to the same effect, and finally the fact was reported to the then Governor of Balkh. A mullah who was present on this occasion disbelieved the story. To him Hazrat Ali appeared in a dream the next night and sharply reprimanded him for denying the report—a fact which the mullah communicated to the

Governor early next morning. The Governor, accompanied by a large crowd of people went to the spot where the grave was believed to be, opened it, and found the body of Ali in a perfect preservation. By order of Sultan Sanjar a building was therefore erected over the grave, which marks the present mausoleum. This was completed for the first time in 530 A. H. corresponding to 1136 A. D. Changez Khan is said to have demolished the building as he did not believe the story, and the grave alone remained, known as the *Khawaja Khairan*. Subsequently, however, a descendant of Bayazid Rustami built it again. The coffin was re-opened by order of Sultan Hussain Baikarar, when a red stone was found in the grave, on which it was recorded that this was the grave of Hazrat Ali. The present building was therefore erected in 686 A. H. corresponding to 1481 A. D.

The present mausoleum is an imposing structure, made of bricks, covered with tiles. It is square in plan, with a large fluted dome and minarets in the Timurid style. There are four main gates, having archways ornamented with floral design and verses from the holy Quran. The mausoleum is surrounded by a courtyard which is separated by an enclosed wall on the north, south and west. The shrine under the dome is surrounded by a wooden

railing about six feet in height, lined throughout with *mahmal*, i. e. grave cloth. The original tiles with which the dome and minarets were covered have been defaced, and the present ones have been set on, as it is locally ascertained, by Naib Muhammad Alam Khan, the Governor of the province during the reign of Amir Sher Ali Khan. To the west of the mausoleum there are the graves of Amir Sher Ali Khan; Sardar Abdul Aziz Khan, brother of Amir Dost Muhammed Khan; Sardar Muhammad Akbar Khan, son of Amir Dost Mohammad Khan, Sardar Mohammad Akram Khan; Khan Kara Sultan (1543 A.D.); Kara Sultan son of Jani Beg (1545 A.D.); Kilich Kara Sultan son of Kastin Kara Sultan (1555 A.D.) and Ibrahim Muhammad Bahadur son of Siunj Bahadur, dated 1601 A. D. The eastern side of the mausoleum also contains tomb of ladies of Royal descent, but unfortunately the stones, mostly, have either no names or no date; and the only really legible inscriptions are those to the memory of Kansh, daughter of Kilich Kara Sultan (1543 A. D.) and Sharif Sultan, dated 1619 A. D.

The party left Mazar-i-Sharif for Balkh on Tuesday, the 8th October 1946. A halt was made at Takhta Pul, where a city was built by Amir Muhammad Afzal Khan for his son Sardar Abdur Rahman Khan in 1864, when the latter was Governor of

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Balkh. It is narrated in the autobiography of Amir Abdul Rahman Khan that since Balkh was a mosquito-breeding town, as a result of which he always suffered from Malaria, he therefore complained to his father about the bad effect of the disease on his health. His father therefore ordered that a new city be built up for his son at the place known as Takhta Pul. It is situated midway between Mazar and Balkh, on the south of the road, covering an area of about four miles in circuit. The site selected for founding the city at this place was not without reason. There already existed a huge fortified cantonment of a square shape, with double walls some 30 feet high, pierced for muskets and sundried bastions for guns and a big moat. There also existed more ruins of an earlier fort at the site when Dr. Owen first visited it in 1831. Now this entire city and fort are in complete ruins and quite desolate. Close to some ruined houses at the site, which probably belonged to the Royal Palace, there are the remains of a mud-build mosque, with a dome and a niche still intact. The interior is lavishly decorated with paintings in the late Moghul style. Above the niche there is a verse of the holy Quran, under the *Kalima*. On the wall opposite the niche of this domed chamber, there are Persian

verses in *nastaliq* characters which run as under :—

شد تمام این نور از فضل خدا تا عبادتگاه گردن هر همه شاه و گدا
 اے خدا آباد داری و ایمان خانہ را ہر کہ چندان سپہ آہاز دد عائی خیر ما
 آفتاد در آستانہ ات این مضطر دستش بکرم بگری تو اے داور
 با عصمت خود بندہ داری بکنی بخشش کن آزاد کنی در محشر

It is a great pity that the paintings are peeling off and walls together with the dome collapsing of this sacred institution, but nothing is done so far to preserve them, at least, the paintings. A photographic view of the ruined fort and the city was taken and the party resumed on its onward journey.

A second halt was made for examination of a stupa about three miles to the east of Balkh. It is situated on the south side of the road, with a height of 60 feet and a diameter of 200 feet at the base. From the top of the stupa can be seen the minarets of the Masjid-i-Sabz in Balkh. Like many other stupas in Afghanistan, this one too was opened in search of relics, and was stripped of its ornamentation. Before entering the town of Balkh, the party stopped at another mound, known locally as Tapah-i-Zargaran. After examination a few potshreds were collected for study. This sector, as will be discussed immediately, formed a part of the ancient city of Balkh, from where coins of Greco-Bactrian kings, Saka-Pahlavas and the

Kushan rulers were often recovered. It was from this site that a few coins found by a local man were purchased by Muhammed Aziz Khan which were later on acquired for the Peshawar Museum. This mound is cut off by a modern road from Mazar-i-Sharif through which the party entered the 'mother of cities'—a name by which Balkh is known to classical writers.

First of all the party paid a visit to Masjid-i-Sabz, situated in the middle of the present town, which marks the shrine of Khwaja Abul Nasr Muhammad Parsa. Built in Timurid style with fluted domes and minarets, it is fast crumbling down. Three flight of steps lead to the top of the main dome which from the ground floor are numbered 16, 12 and 10 respectively. The interior of the mosque is profusely decorated with floral designs and verses from the holy Quran. But the tiled up wall over the arch of the main entrance to the mosque has spoiled a full view of the main dome from the east; this is a grave defect in its architecture. To the east of the mosque there is a big gateway, at present blocked, which once belonged to a *Madrassa* or a college. This *Madrassa* was built by Sayyed Subhan Kuli Khan, a descendant of Taimur, and knocked down, as is locally known, by Naib Muhammed Alam Khan, a Governor of Balkh in the reign of Amir

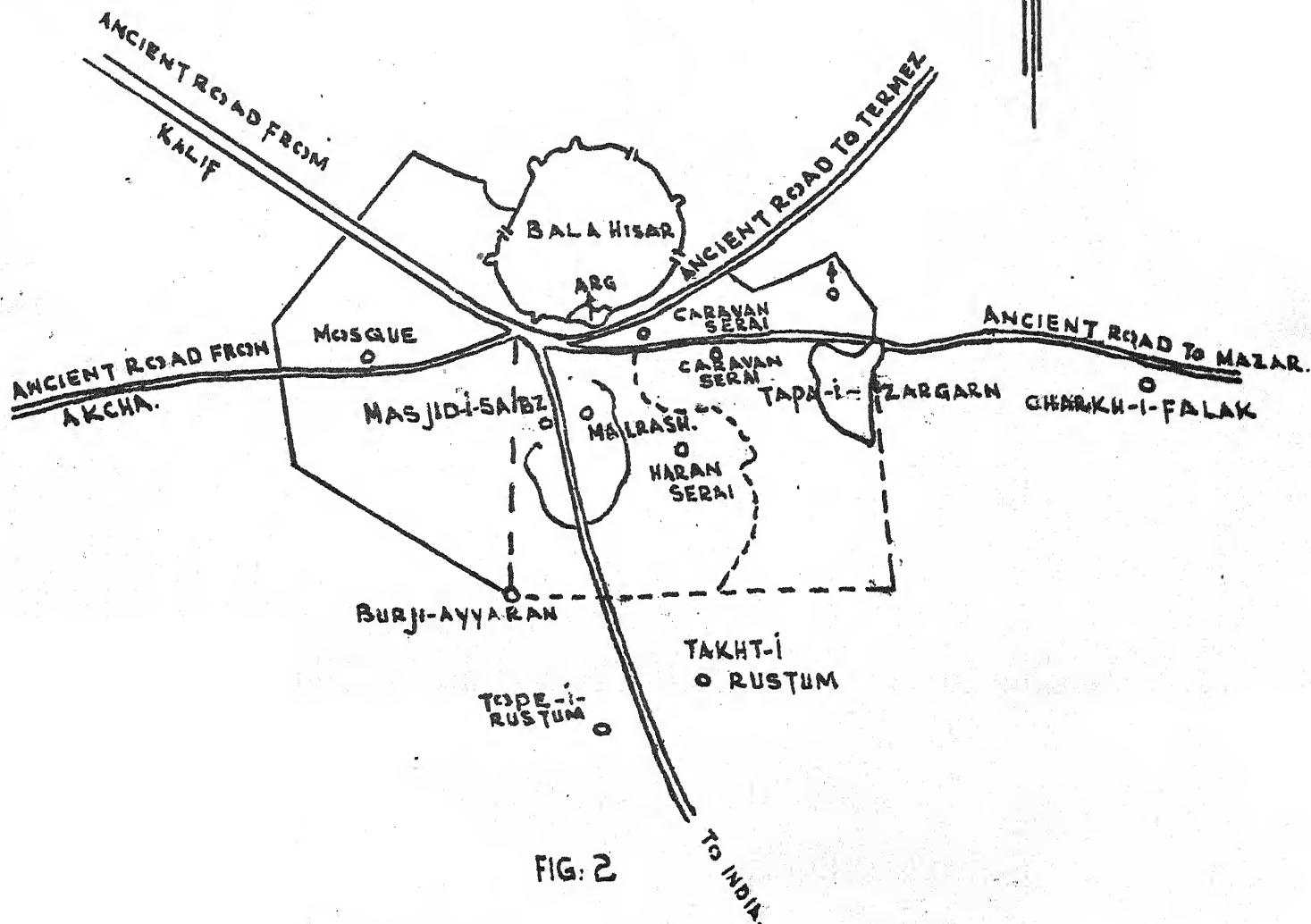
Sher Ali Khan; and its material carried to Mazar-i-Sharif for the building of a new college there. But the party did not see any such institution during its stay in Mazar, and no one knows whether the project of that ambitious man ever materialised during his life time. However, the ruined gateway is the solitary evidence on the spot of the *Madrassa* founded by the great scholar of his day. The period of the construction of the mosque can safely be determined by the inscription on the tomb of Khwaja Abul Nasr Parsa, who died in 1597. His date of birth is recorded as 1538.

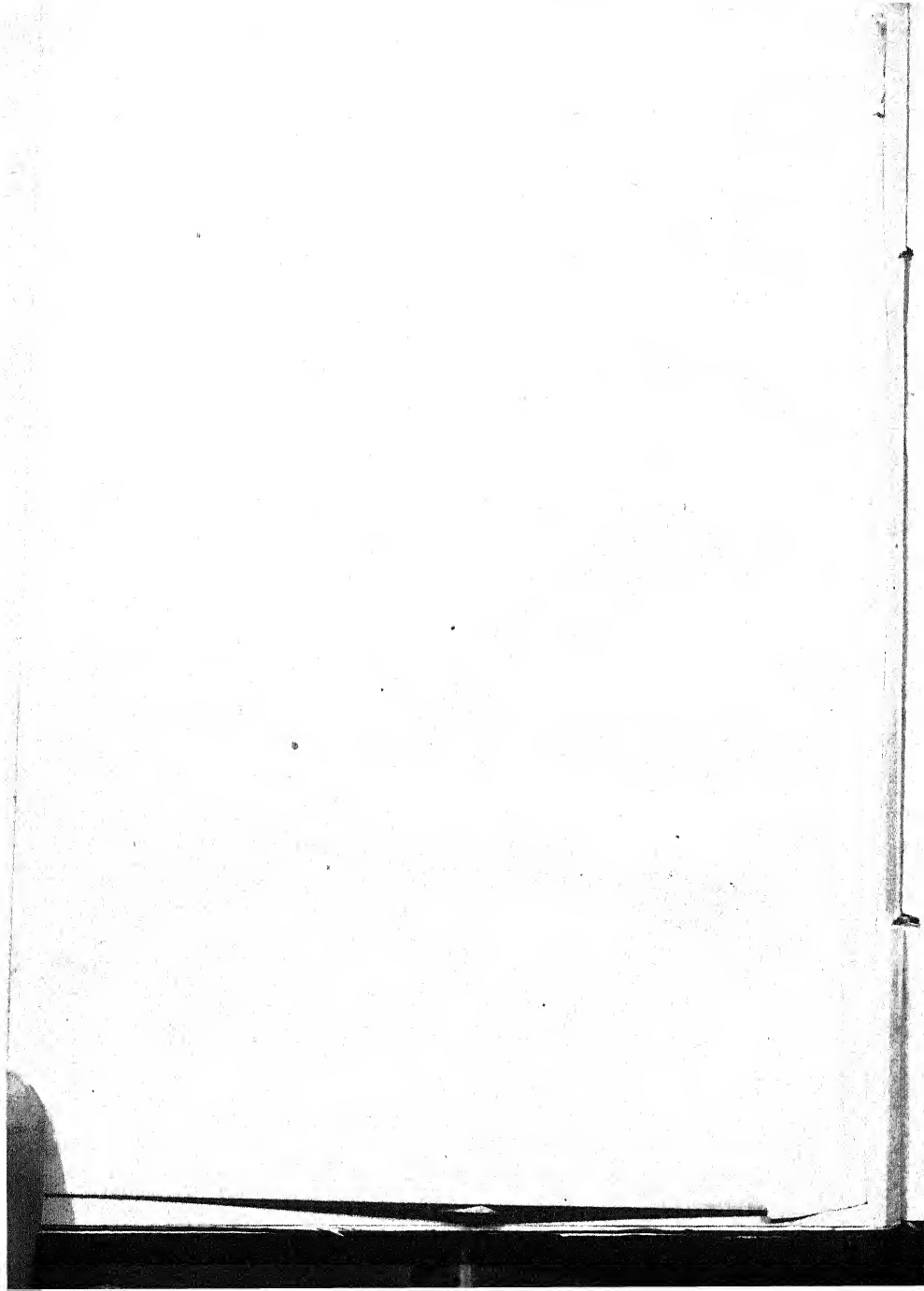
To describe Balkh, a reference to the accompanying rough sketch of the town is necessary which would help readers to follow its detail. The so-called 'mother of cities' is now a vast ruins of mud walls about seven miles in circumference. At the south-south-west portion of this area there is a tower called Burj-i-Ayyaran. It is at this point where the ancient fortification is clearly seen to have been utilised by succeeding dynasties. Standing on the top of this tower and facing north, the vast plain of Balkh lies before you and to your right and left; while the Hindu Kush Range runs east west behind you. A ruined mud wall is standing on the top of a large earthen rampart running due east from the tower. Following this wall towards

the east, there is a wide opening in the rampart, known as the Darwazah-i-Baba Koh, which must have been the old gate of the town, giving access to caravans from India. Turning at the south-east corner of the rampart, it takes a northerly direction and encloses a large mound known as Tapah-i-Zar-garan, where once stood the Mazar Gate of the town. Slightly turning north-west, it passes near the shrine of Khwaja Aksha Wali, and then bends a little to the south-west, it again takes a northerly direction, till it terminates at another big opening in the rampart. Here it is doubtful whether it proceeds any further, and joins the Bala Hisar. But the big opening in the rampart here indicates a third gate of the town, through which an ancient trade route leads to Termez. The rampart right up from Burj-i-Ayyaran to the Termez Gate is surrounded by a moat about 100 feet broad.

The Bala Hisar is quite a separate complex of ruins, standing on a considerable height at the north-north-east portion of the town, and the citadel in its south-west corner is situated about 50 feet still higher. The Bala Hisar is surrounded by high mud-built walls and ruined bastions, having a separate moat all around. A part of the eastern gate of the Bala Hisar is still intact, which, as could be judged from its architecture, belongs to

ROUGH SKETCH OF BALKH





the period of Nadir Shah. There are heaps of ruins of low bricks buildings at its southern side and the shrine of Pahlawan Ahmad Zimchi lies in its western portion. It was at the former site where Mon. Foucher worked for 18 months in search of the ancient culture of the town, but with little success. He had dug to a depth of about 50 feet here but only Muslim period coins, potsherds and other remains were found. The citadel is nothing but a high mound today, the walls of which have been levelled, from where a capital view of the surrounding country may be obtained.

The ancient rampart on the northern and eastern sides of the Bala Hisar altogether disappears. However, mud-built walls of considerable height of a late period are still standing, with a few bastions here and there. This clearly indicates that they have formed the fortifications of the town during the Muslim period. Following this fortification towards the west, and then turning abruptly to the south-south-west, you come across the ancient trade route from Kalif. This road passes through another gate of the old town, where still another road from Akcha meets it. It is at this junction that the ancient rampart is again traced which continues southward in the direction of Burj-i-Ayyaran. There are two gapes in the lofty mud-built fortifica-

tion wall of the late period, between the ancient trade route from Kalif and the road that leads from Akcha, indicating two more gates of the city during the Muslim occupation. After crossing the road from Akcha this fortification meets the ancient rampart at Burj-i-Ayyaran.

This complete circuit, as already mentioned, is about seven miles within which an archaeologist has yet to dig up the earliest Aryan culture and civilisations which flourished here in the dawn of history. Balkh had also been the Zoroastrian 'holy of holies' from where the influence of Mazdianism spread far and wide to become the State religion of Persia. By about 500 B. C. it was included as a satrapy of the Achæmenian Empire. Two centuries later it became a stronghold of Greek culture, which penetrated thence across the Hindu Kush to the Gangetic Valley. Buddhism too played its role here and left a deep impress on the history of Balkh. The Yue-Chi, the Kushan and the Sassanian successively established their rule here from the beginning of the Christian Era to the 6th century A. D. Leaving aside its later history it is exactly here that there are great opportunities for an explorer to excavate and bring forth new material for writing a fresh chapter in the history of Central Asia, which has often, influenced and changed the courses of India's

history. India, in fact, owes so much to the influences of the cultures and civilisations that flourished here that every one is interested to take part in this noble cause.

But the difficulty arises as where to start looking for the earliest remains among the shapeless mounds scattered within the radius of seven miles. It is for this purpose that the rough sketch referred to above will help interested persons in solving this problem. A glance at the rough sketch would show that the area within the dotted lines is ancient; while the remaining portion dates to the Muslim occupation of the town—hence it is marked modern. The reason for drawing such a hasty conclusion is not far to seek. It is within the area of the dotted lines where coins of the Greek period, Greek types of pillar bases along with sherds of the same period, and also of a little later period, are often found, especially at Tapa-i-Zargran. Whereas the slip-painted and splashed glazed wares of early Muslim periods, with Muhammadan coins of the ninth and tenth century A. D. are picked up in the northern and western portion of the town.

Two ancient sites were visited by the party next day. They are known locally by the names of Top-i-Rustam and Takht-i-Rustam. Both are of Buddhist origin. The former is a circular mound

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about 60 feet in height and 200 feet in diameter at the base. There is a stupa on the top of it, made up of unburnt bricks of about 2' x 9" x 5" in size each. The stupa has been opened in search of relics, as a result of which the dome has collapsed. The diameter of the dome is about 100 feet and its height 30 feet. This was the very stupa visited by the Chinese pilgrim Hiuan-tsang, where, as he narrates 'was a figure of the Buddha, which was lustrous with noted gems: and the hall in which it stood also adorned with precious substance of rare value'. Here also existed during his days 'the washing basin which the Buddha used, made of gold and stones; here also was a tooth brush of the Buddha; a sweeping brush of the Buddha', and so many other relics 'emitting a radiance of glory'. But none exists of course today. However, a few of these 'cells' as Major Yates who visited the stupa in the first quarter of the nineteenth century, were exposed to view owing to the domed roof having fallen in. These 'cells', Major Yates has pointed out, have some internal communication with other 'cells' above them. But owing to the richness of its decoration, the stupa became a target for plunder at a very early date, as Hiuan-tsang further narrates 'this is why it has often been robbed by chieftains of neighbouring countries, covetous of gain'.

The Takht-i-Rustam is another mound situated on the east side of the road leading to India, and occupies a prominent position on a hillock. It is of considerable dimensions and is wedge-shaped, but flat at the top. It seems to have been built of hardened mud, with straight perpendicular sides. Recent cutting at the western side of the mound discloses its nature. It might unveil, after systematic excavation, the 'vihara' which the Chinese pilgrim placed to the southwest of the stupa, described above. It is said that both these sites have been fully dealt with by Mon. Foucher in one of his recent publications, but the writer, unfortunately, does not know French and therefore could not utilise his work to write a detailed note about them.

While examining the ancient rampart of Balkh in relation to its subsequent use in later period, the party found a stone column base of a purely Greek type, near the Darwaza-i-Baba Koh; and still another one, close to the shrine of Farzindan-i-Sakhi Sarwar. A decorative stupa base, made of stone, was also noticed near the Tapah-i-Zargaran. All of them were photographed for future reference. A close examination of the old fortifications showed that though they could not be traced at some points, yet their continuity right up from Burj-

i-Ayyaran, through Tapah-i-Zargaran, passing close to the shrine of Aksha Wali, as far as the ancient road from Termez, could not be doubted. The later period walls stand high on the top of this rampart here and there. The traces of the old rampart could then be traced from the junction of the road from Kalif and Akcha, from where it can be followed back to Burj-i-Ayyaran. Inside this fortification lies the modern town of Balkh, with broad roads, and a bazar on either side; a caravansarai; the Masjid-i-Sabz and the *Madrasah*. Three days were spent in Balkh for examining and studying in detail the old as well as the modern plans of the 'mother of cities'.

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The party started on Thursday, the 10th October, to explore the plain west of Balkh. Nine mounds within reach of two miles from the road side were examined after travelling 41 miles that day. Their situation and directions are given below :

<i>Mound No.</i>	<i>Distance with Direction</i>
1	4½ miles west of Balkh, north side of road
2	12 miles west of Balkh, north side of road
3	14 miles west of Balkh, south side of road
4	16 miles west of Balkh, south side of road
5	19 miles west of Balkh, north side of road

- 6 22½ miles west of Balkh, south side of road
 (half a mile west of village Nimli Kili
 locally known as Tapah-i-Nimli.)
- 7 ¼ mile east of Nasratabad, north side of
 the road.
- 8 1½ miles east of Nasratabad, south side of
 the road.
- 9 7¼ miles east of Akcha, north side of the
 road, and half a mile to the north-west
 of Suleman Kili; locally known as
 Parishan Tapah.

Standing on the top of one mound and looking around one could see a dozen more scattered over a wide horizon. A common feature of all these mounds, except No. 9, is that they are circular in shape and flat at the top, with a ditch running round them—suggesting that many of them had been utilised for mediaeval or more recent fortification. They are rich in slip-painted and splashed glazed wares on the top surface, and are early Muslim remains, but where layers of earth have been washed away by rains and deep cuts made, potsherds as early as the second century A.D. could not be missed. This indicated that underneath some of them must be remains of early settlements. This view was confirmed by a chance find of a Greek inscription on a

potsherd, which probably belonged to an earthen pot, picked up near mound No. 6. The potsherd is a coarse one, but the characters of the inscription over it obviously belonged to the first century B. C. The inscription gives the name of a person the first and last letters of whose name are, unfortunately, missing. This at present reads as 'ATROS'. The significance of the inscription to the world in general and to students of history and archaeology in particular is that it is the first inscription of its kind that has been found in Afghanistan.

The most important of these mounds was the one which was locally known as Parishan Tapah, No. 9 of the above list. It is an enormous mound of about 50 feet in height and covers an area of three-fourths of a mile, near a village called Suleman Kili. It has got an oblong shape and has been quarried by the surrounding villagers in search of treasure. A considerable damage has, therefore, already been done to it. Five big earthen jars were found *in situ*, two of which have partly been broken and the others are left exposed to be removed by treasure-trove Seekers. Pot-sherds similar to those found on the acropolis at Aliabad were picked up here for close examination, but its richness in coins, as was

reported by the inhabitants of Suleman Kili was very great. A peculiar feature here noticed was the absence of Muslim period pottery. It was particularly from the top of this mound that one could see a system of ancient irrigation canals that had been the main cause for so many mounds, which are, in all probability, townsites found scattered between Balkh and Akcha. At present the artificial irrigation is conducted from the Chishma-i-Shifa, but there appears no reason why the Balkh river had not irrigated this vast plain in days gone by, before pouring its water into the Oxus to the north.

The party reached Akcha fortunately on the occasion when there was a local fair. It is usually on Thursdays that fairs are held in important commercial towns in Afghanistan, to which people bring in their merchandise for disposal from far and wide. There was a typical Central Asian display of Turkamans, Uzbeks and Afghans who were seen sitting in the main square of the town with heaps of dried fruits, shoes, saddles, rugs, wooden articles, etc., etc. A few photographs of them were obtained, and then the party went round the covered bazar of the town under an escort provided by the Naib-ul-Hukumat,

Muhammad Umar Khan. He was thanked later on for providing the party with a sumptuous lunch and safe conduct through the bazar, where it is a little difficult for foreigners to circulate. After studying the situation of the citadel at Akcha one cannot fail to understand the nature of the mounds visited during the course of exploration that day. An hour's stay at Akcha was enough, and the party returned to Balkh which it reached very late in the evening. As a result of this lateness the Lt. Governor of Balkh, Khan Muhammad Mahbub Khan, was getting very anxious for reason mentioned above. This gentleman is an Afghan by birth and a permanent resident of Kandahar. He was very polite and courteous and specially careful to afford the members of the mission comfort and give them protection. He used to call every evening to inquire 'if anything more was needed'. On the last night that the party spent in Balkh, the Lt. Governor brought along with him Maulana Abdul Wahid Sahib—a great theologian of Balkh. Shaking hands with every one except Mrs. Wheeler, which the Maulana thought was unlawful according to the Shariat, he welcomed all guests and expressed a hope that the party might have enjoyed their trip to Balkh. He further wished the mission a complete success.

11th.
October
1946

The 11th of October was fixed for the return journey to Kabul via Haibak. It was therefore decided to call on Khan Muhammad Mahbub Khan early in the morning and thank him for his hospitality and great care during the mission's stay in Balkh. The Lt. Governor received members of the mission in his office with great honour and bade them good bye with a congenial smile, wishing every one a safe journey. Looking once more at the fluted dome of the Masjid-i-Sabz and the gate of the *Madrasah*, the party set out for Mazar-i-Sharif. The party stopped again at Takht-i-Pul to take another photographic view of the ruined walls of the fort. The party arrived at Mazar-i-Sharif and halted there for a while to photograph the mausoleum, and then resumed its onward journey. A third halt was made near Naibabad to examine the so-called Iron Age site of Dr. Wheeler which some members of the mission had missed on the first occasion. Of course, the site must have been a flourishing town long ago, as layers of potsherds with prehistoric designs and lumps of iron and slag that were lying there clearly indicated. After collecting many more potsherds for close study, the party left for Tash-kurghan, where it unpacked luggage and stores from vehicles in the Jahan Numa, the Palace of

Amir Abdul Rahman Khan. The party had lunch in the caravansarai of Haji Ghulam Qasim in the town. The programme was to stop for two days at Tashkurghan and visit two important historical sites in the vicinity. One was Khulm and another Shahr-i-Banu. Attempt was first made to see Khulm, but with little success, as there was no road leading to the ruins of this very early Islamic town site. Then tried to visit Shahr-i-Banu, a pre-Islamic mound, from where the stucco head in the museum of Mazar-i-Sharif is said to have come, but hopelessly failed in the attempt as no road existed. Therefore the whole of the afternoon was wasted as a result of which another day's stay at Tashkurghan was curtailed, and contrary to the set programme, the party therefore reached Kabul a day earlier than had been anticipated.

12th.
October
1946

After breakfast in the hotel of the caravansarai of Haji Ghulam Qasim the party went round the city to make purchases and to obtain a view of the local bazar. The party then left Tashkurghan at 10.35. A. M. for Haibak. Passing through the Tashkurghan gorge, known as the 'gate of India' where a wonderful sight met the eyes. A solid and precepitous mass of rock rising up on either

side to a height of thousands of feet leaves just sufficient room for a mountain stream and roadway by its side. It is marvellous to look at it. At one place these precepitous mountain walls are hardly 40 feet apart. After photographing this view, the party continued its onward journey, and it stopped opposite the village of Man Kila to visit a mound, which appeared prominently from the road. The mound is situated to the east of the road about two miles away from it and is about 30 feet in height. Muslim period pottery was found on the top surface, but pre-historic sherds were also discovered from low levels where deep cuts were made by villagers. The party reached Haibak ¹ at 1. 40. P. M. after covering a distance of 37 miles.

Haibak is a beautiful valley dotted all over with villages and gardens. A highroad to Bamian leaves the valley at its southern end, and another to Ghorī branches off to the east. The town is situated at the south-east portion of the valley and is laid out with broad roads and regular streets. Charming and lovely flower-beds at the square of the town present an impressive scene, which speaks highly for the Hakim of the town.

1. Samangan is the modern name given to the town.

Owing to the fertility and situation of the valley, it had been a favourite resort of the Buddhist also. To the south of the town there are four grottos, cut into a rock, with vaulted domes, facing south-south-west. The first cave to the extreme west was used as a chapel, with a refectory in front, the latter is now demolished. The second one is described by the local people as a bazar; the third cell again is a chapel and the fourth cave contains a *hamam* and a kitchen. It is a pity that the first and third cells are now used as a storehouse for grain by the State; and before this, they had been used as private dwellings. As a result of these misuses the painted decorations have been spoiled and smoke-blackened to such an extent that no view of them could be obtained. They appeared to belong to the fifth and sixth century A. D.

The second cell, described as a bazar, was probably meant for monks to practise their austerities. With passages on both sides of a raised platform, and opening spaces at regular intervals, they might have been used only for purpose as referred to above. But since the entire work appears to have been left unfinished owing to, probably, an invasion of the White Huns, therefore nothing more can be said about them at present.

Still to the south of these caves, just opposite on the top of a hill, there is a stupa, locally known as Takht-i-Rustam. It is a great beehive-shaped structure, about 70 feet in diameter and 30 feet in height, hewn out of a solid rock. There is a platform on the top of it which is also hewn out of the same solid rock, about 20 feet square and 8 feet in height, with a small chamber exactly in the centre of it, entered by a passage from the south. The entrance to the stupa lies through a wide tunnel in the hillside, leading to the path of circumambulation round the stupa. The view of the valley from the top of the stupa is marvellous and well worthy of Buddhist selection for such a site. There are still more caves to be seen from the top of the stupa, but lack of time did not permit the party to visit them that evening.

The party left Haibak next morning for Doab-i-Maikh-i-Zarin. In spite of the fact that the road between Haibak and Pul-i-Khumri is an important and ancient trade route carrying traffic from the Russian frontier, there were no *tels* to be examined on the way. Therefore the party had a breakfast at Pul-i-Khumri, lunch at Doshi, and after covering a distance of 151 miles, it reached Doab, at 5. 10 P. M. to spend the night there before proceeding to Kabul. However, had a good shoot on the way.

13th.
October
1946

14th.
October
1946

Started for Kabul on Monday, the 14th. October, at six o'clock in the morning. Crossed the Shibar Pass at 11.15. and halted for lunch in a caravansarai at Chhardeh. After covering 150 miles that day, the party reached the Dar-ul-Funun, (Kabul), at 4.35. in the evening. The State car was again put at the disposal of the party. The party had dinner with Mon. Schlumberger, with whom a programme for visiting a few Buddhist sites round about Kabul was discussed that night. The party decided to stay for three days in Kabul and leave for Ghazni on Friday, the 18th. October. Borrowed a few books for study from Mon. Schlumberger.

15th.
October
1946

The party again paid a visit to Mon. Schlumberger at 9.30 on the morning of the 15th October, and assembled afterwards at the Italian Legation to discuss with Father Caspani about the route to Minar-i-Chakri and a Buddhist stupa, both lying to the south of Kabul, which the party intended to visit next day. Got on loan from Father Caspani 'The Story of the Guides' a copy of which could not be obtained in India, as the publication has become a rare one, and is out of print. Justice Edgley and Mr. Shakur paid homage to the tomb of the late Sir Aurel Stein, who is buried in a cemetery in Sherpur—a site where

the British cantonment existed till very recently. The tomb of this great man lies in the northern quarter of the cemetery and is made of white marble. After placing wreathes on his tomb, Mr. Shakur copied the inscription on it which runs as follows:

MARK AUREL STEIN

OF THE INDIAN ARCHAEOLOGICAL SURVEY
SCHOLAR EXPLORER AUTHOR
BY ARDUOUS JOURNEYS IN
INDIA CHINESE TURKISTAN AND IRAQ
HE ENLARGED THE BOUNDS OF KNOWLEDGE
BORN AT BUDAPEST 26th NOVEMBER 1862
HE BECAME AN ENGLISH CITIZEN IN 1904
HE DIED AT KABUL 26th OCTOBER 1943
A MAN GREATLY BELOVED

The two official Press Representatives of the Afghan Government, Mr. Muhammad Usman Siddiqi—Editor of the Persian Daily Anis, and Mr. Ali Ahmad Khan, Niazi,—Editor of the Persian-pushtu monthly periodical Aryana, called at the Dar-ul-Funun, at 3. 10. P. M. to meet members of the mission. A Press Conference was therefore held in the drawing room of the State Guest House, in which Dr. Wheeler acquainted the two pressmen with the object of the mission. Speaking to them about the cultural contact between Afghanistan and India, he expatiated upon

them the ways and means by which these relations might be further strengthened. Giving his impression of the tour, with special reference to the historical wealth possessed by Afghanistan, Dr. Wheeler said further that India owes much to Afghanistan in cultural matters, but there are problems affecting the development of civilisations in India which can only be solved by research in Afghanistan. He recommended the exchange of students and research scholars which, he maintained, would be the means of mutual understanding and contact of cultures between the two neighbouring countries, and for developing further friendly relations between Afghanistan and India. Dr. Wheeler also spoke to them about the facilities and privileges provided by the Government of Afghanistan during the mission's tour, and particularly in respect of guest-houses and hotels where it had been received and treated with great honour and cordiality.

Justice Edgley also spoke to them and thanked the Government of Afghanistan for helping the mission in every way. He praised very much the arrangements of the guest-houses and hotels at places of historical interest and said, that in this respect Afghanistan was far ahead of India. Speaking in his capacity as President of the Royal

Asiatic Society of Bengal, he continued further, that his Society was deeply interested in the development of the ancient cultural and historical bonds which existed between the two countries from the dawn of civilisation, and which, he assured the pressmen, was the chief aim of the founder of that learned and oldest institution in Asia, which he represented.

Mr. Shakur spoke last of all and told the pressmen that their country was archaeologically very rich indeed—richer, perhaps, than another country in the East, that the collection in their museum, particularly, Syrian glasses and Indian ivories, was unsurpassed in Asia, which showed how closely the contact between the Mediterranean world on the one hand and the Indian Frontier Regions on the other was maintained in this land of the Afghans. Both these presented a splendid opportunity for research into some of the problems of great historical importance which are yet to be solved. This was possible, continued Mr. Shakur further, by stimulating a close collaboration in cultural matters between Afghanistan and India, and this could only be achieved by exchange of students and research scholars between the two countries. He also told the pressmen that the

results of the present mission's investigation would place before the people of Afghanistan materials for their serious consideration.

The two pressmen greatly appreciated the frank discussion that followed. The conference lasted for fifty minutes. At the close of the conference, Mr. Ali Ahmad Khan, Niazi, placed a few questions * in the hands of Mr. Shakur which were to be answered by Dr. Wheeler. These questions mostly related to the ancient history of Afghanistan and its effect on Indian civilisation, particularly, the Indus Valley Culture. He wanted these answers for publication in the Aryana. Since time was short and the members of the mission were invited to a Tennis Party arranged by the British Minister,

* These are the questions—

1. What are your views about the pre-history of Afghanistan?
2. Has Afghanistan contributed to the Indus Valley civilisation: if so, to what extent, with special reference to Mohenjodaro?
3. What are your views about the civilisation of the Oxus Region and the Indus Valley culture; whether there are any similarities between the two; if so, what are those similarities?
4. After inspecting the ruins at Balkh (a) What are your views about their date (b) If they are excavated what light would they throw on the ancient history of the site (c) Which would be the best place to start digging at Balkh and (d) What good results do you expect to be achieved?
5. Which site seems to you to have been greatly populated and highly civilised in good old days between Kunduz and Akcha.

Sir G. F. Squire, at 4.30. P. M., therefore Dr. Wheeler promised to send their answers from Delhi after careful study of those questions.

The party arrived a few minutes late for the Tennis Party at the British Legation. Sir Giles and Lady Squire welcomed the party from its tour of the northern provinces of Afghanistan, and entertained all members personally with great honour and pleasure. The evening was very much enjoyed in company of members of other legations invited on the occasion, where every one was interested to hear the account of the mission's tour. As members of the mission were also invited for dinner that night by Col. Lancaster, British Military Attache, it therefore returned to the Dar-ul-Funun to dress and then hurried back to enjoy the hospitality of Col. Lancaster. Sir Giles, Captain Morgan and Mr. Jackson were also invited to the dinner, which was a grand one and which was fully enjoyed by all to the greatest delight of the host. Col. Lancaster, it may be pointed out here, is the only British Officer who has served in Kabul for about ten years. His knowledge of the country and its people is really wonderful. He is considered as an authority, both by the Government of Afghanistan and his own Government on matters relating to that country.

His particular knowledge of the geography of Afghanistan and the various tribes living in different parts of the country is very accurate.

16th.
October
1946

The members of the mission left to visit the Minar-i-Chakri and a Buddhist stupa on Wednesday, the 16th October. Both these monuments are situated about ten miles to the south of Kabul. The stupa lies at the foot of a mountain called Shakh Baranta, near the village of Shewaki. Its circumference at the base is 200 feet and 60 feet in height. The stucco plaster which adheres to the stone structure indicates the richness and splendour that the stupa enjoyed during the Buddhist times. The Corinthian pilaster and capitals together with arches still intact place its date to the second century A. D. at the earliest. The stupa like many of its sister institutions has been opened and its relics obviously removed. The stupa appears to have been built in the middle of a monastery, the ruins of which could still be seen all around. To the south-south west of the stupa, there is a pillar occupying the highest range of the mountain. It is a massive structure of stones with wood used in it, near the top-most umbrella, and is known as Minar-i-Chakri. Probably it served as a landmark for caravans coming from Bamian on the one hand and from

India on the other. It definitely belongs to the same period to which the stupa is assigned. A similar pillar can be seen on the north-west spur of the mountain which is said to have been made of red stones, and hence called *Minar-i-Surkh*. The *Minar-i-Chakri* and stupa referred to above lie in a straight line while approaching them from Kabul. There are a few more stupas in the vicinity, but they could not be visited since it was already getting late. The party was invited to a dinner that night by the Italian Charge d' Affaires (Dr. Mario Ungaro) which was attended and enjoyed very much in company of members of other legations, who were present on the occasion.

The members of the mission called on H. E. Muhammad Ali Khan, Afghan Minister for Foreign Affairs, and thanked him for all the facilities that the Government of Afghanistan had provided for the mission during its stay in that country. Later on the party went to the Art Exhibition arranged by Mr. Ahmad Ali Kohzad, where paintings of great merit by Afghan students of Art were displayed. Though the first of its kind, yet it showed the highest standard of art, which, if the present patronage of the State continues, would place these works among the best productions of the world. There appears to be a general tendency among

17th.
October
1946

students in Afghanistan for developing this art, which is encouraged by the State by awarding handsome prizes for the best work. The members of the mission attended a lunch party arranged in honour of the mission by the Press Department. It was in reality a farewell party, as the mission had to leave Kabul for Ghazni next day. It was given in the premises of the tomb of Babar to which members of other legations and embassies were also invited. The members of the party next went round the British, American, French and Italian legations to thank every one there for their full co-operation and entertainments.

The American Ambassador His Excellency Mr. Ely E. Palmer had invited the members of the mission to a Dinner Party that night which was also attended by Sir Giles and Lady Squire. The dinner gave every one the greatest satisfaction after enjoying a few reels of films prepared by the hosts and which depicted their previous life at home and in service abroad. Past memories are always pleasant, particularly, those associated with eventful days in one's life.

18th.
October
1946

The party left the Dar-ul-Funun for Ghazni, on Friday, the 18th October 1946. Leaving the fertile valley of Paghman on the right and cross-

ing the Kabul river after covering a distance of about 36 miles, the party entered the Maidan Valley. Passing through Haidarkhel and Haft Asya, the party reached Ghazni at 10. 24. A. M. Since there were no archaeological remains on the way, probably due to scarcity of water in the area, therefore the distance of 92 miles was covered without a single halt. After lunch the party visited the Qasr-i-Ferozah, in company of Mr. Fida Muhammad Khan, the Afghan News Agent in Ghazni. It is in Qasr-i-Ferozah that Mahmud lies buried. Also saw the tombs of Sabuktagin.

I. The following was inscribed on a marble tablet in a wall within the masoleum of Mahmud by Amir Habibullah Khan.

چون حفظ و پاس هیئت اثار قدیمه که محل عبرت آیندگان
متاخر و باعث خبرت بینندگان تبصرند در هر باب در نظر ارباب
بینش والوالالباب است خصوصاً معاصر و خطائر سلاطین نامدار
اسلامیه و خواقین کامگار ایمانیه که وجود فائز الجود شان موجب
انتظام نظام عالم و مستوجب انهدام اساس ادیان باطله از ظاهر
و باطل مال جمهورام بوده و میباشد از انجمله روضیه و قبه بارتبه
غلیه عالیجناب سلطنت مذاب سکندریکه داری حمیت اسلامی
و دانی مضائل غیرت ایمانی و سائر مواد ملکرانی و بانی قواعد
جهانبانی بود سلطان بلند اختریکه صیقل تیغ بیدریغ رنگ ظلمت
شرک و بت پرستی و رنگ تیره جاهلیته و بدر مستی را تا دور
ترین حدودی از کشور هندودزد و در شهر هند عبادت غیراله را بربخن
سلطان محمودی بت شکن که یا رب ذمعه خوابش بهین
در نچه نورو قبه غفران مابش منزل فیوضات بیت المعمور باد
از طول ادوار زمان و توالی ریزش برف و باران شکست و ریختنی

Ali Lala Sahib, Wazir Fateh Khan¹ and the two Victory Towers said to have been built by Mahmud. All these monuments lie at the ancient site of

یافنده چنانچه سقف علیه در رزمینه سابقه سوراخ و لا عماله زمین
دوبه قبر آن هنر بر پیش و غار اند سنگلاخ شده و در از عینه سابقه
ثابدا دفع الوقت پوشش انرا بچوب و خاشاک مانند قبور ملوک
با هیبت اسهமாக نموده بودند درین زمان سعادت توامان که
سر بر سلطنت افغانستان جلوس اعلا حضرت ولا قدرت تیغ اثار
سنت و جماعت ماضی ااثام شرک و بدعت امیر ابن الامیر سراج
المانه و الدین امیر حبیب الهه خان بن حضرت ضبا المله والدین
امیر عبدالرحمان خان ابن امیر محمد افضل خان ابن امیر کبیر
امیر دوست محمد خان افغان ابدالی بارکزائی محمد زائی
مفتخر و مباهی است در سنه چهارم جلوس سعادت مانوس
مطابق یک هزار و صد و بیست و سوم هجری قدسی تمیم و تمیم
و قوام و استحکام قبه علیه را از وجه عین المال نه از وجه بیت
المان که در قبضه و اقتدار و حوزه و اختیار این پادشاه دیانت
شعار است نمود و در جوار قبه علیه مسجدی مکتوم و معبدی
مستحکم از خشت پخته بنا فرموده (ان انزل علینا فانظر و بعد نا
الی الاثر) حق تعالی و تقدیس همین حسن نیت این پادشاه
دیانت شعار صادق نفس این قبه عقرنس را پیشتر از مدت بقا
هرمان تا ادوار کثیره زمان از تزلزل و تنزل در امان و مبانی
استحکام دین و دولت وجود مسعود این پادشاه زبینه اورنگ
جهانبانی است.

1. کتبه بر مزار وزیر فتح خان مجاهد افغان - See next page

Arachosia and to the west of the modern fortified town, which is situated on a high mound, surrounded by stone walls with mud plaster. A moat about 30 feet wide is running round it. There are two gates to the fortified town, one leading from the east and another from the west. The citadel

وزیر فتح خان مجاهد افغان

ان وزیر نامور اندر عراق و فارس بود—در بدر مکه را بصکرا در رکاب او مدام
 اخر از تالید حق ان مصدر فتح و ظفر—آمد و آورد شه را در مقام اندقام
 قندهار و کابل و خراسان همه ساز عدا به تیغ و دند از عدل انتظام
 شاه محمودش وزیر اعظم و دوست خواند—کر ایاز خاص موسومش از روی احترام
 بعد ده سال دگر ژ بهر تسخیر عراق—در حدود مشهد آمد با کمال احتشام
 بخششی در ان ولایت کرد ان کن عطا—کز زبانه نام حاتم معو شد مالا کلام
 کرد با قاجاریان حربی که هل ن دیار—نام ستم را نه میگیرند مادام لقیام
 با عنایم بعد فتح آمد چون در ملک هرات—دشمنان بد در ون تیره روز خیره نام
 ساختند نهم از طغیان و نغیس مهتشم—الغرض شهزاده از گفتار اهل انهام
 هر دو چشم او کشید از خدمتش پوشید چشم—بخت سودای در م سلطنت زین فکر خام
 همراه آوردش به نابینائی اندر چشم شاه—در سعید اباد ز شهد شهادت یافت کلم
 داشت فوب صمد خان وزا خوش دگر—آنکه باشد با محمد دوست در کابل مقام
 جنگ کردند و شکست افتاد اندر خیل شاه—روی کردن شد میدان خالی از تحصیل کلم
 کرد تر د ملک و دولت ساخت خلع سلطنت—گشت بخود ز کف روی بخت می شکست جام
 یارب نچل چشم او بکشای بادی رخویش—جاد هش ز مرحمت در سایه خیر الانام
 سال فوتش هفت غیبی بمده گفت—شد یسان آب شهید اگر ان والا مقام
 ان امیر مادر و این تاریخ هاکس—ندید و کس نگوید جهان در از خاص و عام

stands on the highest elevation within the fortification wall which is nearly in the centre of the town, though touching the wall on the northern side. There are three bazars of no great breadth in the town, with high houses on each side and a covered *chaharsoo*, besides several dark and narrow streets. This fortified town has a circumference of about a mile and a half, with a shape of an irregular pentagon, strengthened by numerous towers. Ghazni is the chief centre of fur coats and vests (*posteen* and *posteencha*) industry in Afghanistan. Copper smithy is another flourishing trade of the town.

The party visited very late in the evening the tomb of Hakim Sanai¹ and Bahlol Dana as well as a hair of prophet Muhammad's beard, kept in a mosque, which is situated opposite the hotel and outside the fortified town. The hair of the prophet, as stated by the News Agent, was presented to Ahmad Shah by the King of Bokhara, Hakim

1 کتبہ مزور حکیم سنائی علیہ الرحمتہ -

مجدد السنائی

کن و فات الشیخ العالم لفاضل شمس لعافین
قطب لمحققین طوطی شکرستان فصاحت بابل بران بلاغت مظهر
اسرار معانی مطیع انوار مجدد و الدین السنائی غفر اللہ

Sanai was a celebrated poet who is still esteemed very much in Persia and in India; while Bahlol was the brother of Mahmud. The town of Ghazni is archeologically very rich, as far as remains of the 10th—14th centuries are concerned particularly epigraphical material is in abundance, but the short stay of the mission could not enable its members to study them in detail.

The party left Ghazni early next morning for Kandahar. Had a breakfast at Mukkar, passed Kilat-i-Ghilzai at 1.7. in the afternoon, and stopped at a Victory Tower said to have been built by Mahmud. This tower, like the other two visited at Ghazni, is a massive structure of kiln baked bricks, and situated at a distance of 137 miles from it on the northern side of the road. Except for this *minar* the country is devoid of ancient remains. Long stretches of desert with ranges of high mountains all around present a desolate scene. This is probably due to scarcity of water, though the river Tarnak flows through it, yet its level is too low for irrigating the vast plain lying on its bank. The distance between Ghazni and Kandahar is 226 miles. Mr. Abdul Hai Habibi, the Director of Public Instruction of Kandahar Province and Mr. Muhammad Yusuf Khan, the Afghan News Agent, received members of the

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mission about three miles from the town. The party was led to the Naib-ul-Hukumagi, where it stayed for two days to visit historical monuments of the so-called *second* important city of Afghanistan.

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1646.

Three cities have to be described here. The first is the ancient city of Kandahar, where Alexander the Great is said to have founded Alexandria; the *Ashraf-ul-Bilad* of the reign of Ahmad Shah and the New City, being built by the present ruler of Afghanistan. The ancient city is situated at the foot of the hill called Lakka or Kaitul, running north south, and is lying to the immediate south west of the New City. It was here that Alexander before proceeding to Ghazni, laid the foundation of a city in which a garrison of the Macedonian army was left for maintaining the main line of communication on one hand, and for the colonization of the city on the other. Alexander's city remained occupied by the Buddhist, who kept the Buddha's Begging Bowl in a magnificent stupa built on the top of the hill. The ruins of this ancient city are still to be seen within a fortified wall, covering an area of not less than three square miles. The citadel of the city is situated in the middle, with an imposing height of about a hundred feet and

a circumference of not more than 500 feet at the base. The west side of the city is protected by the natural barrier of Kaitul, where watch-towers on the top of the hill all along could still be seen. The north, south and east sides of the city were fortified with a mud-built wall with bastions at regular intervals, containing four main gares. The breadth of this fortification is said to have been 60 feet. Three big towers on the top of the hill, a tank for water, a fire alter and a stupa, as decribed by Abul Fazl and Mir Ma'sum, still existed during the reigns of Akbar and Shah Jahan. There was also a moat running on the three sides of the ancient city. Abul Fazl has narrated the existence of the following gates to the city :

North—near *Chihl Zina*, there were *Darwazah-i-Gandagan* and *Darwazah-i-Sheikh Wali*

South—*Darwazah-i-Masoor*.

East —*Darwazah-i-Nau*, *Darwazah-i-Khizr*
and *Darwazah-i-Ali-Qab*.

Nawab Samsam-ud-Daula also gives the name of still another gate of the ancient city which was known as *Wais Qaran*. But this entire complex of building is a heap of ruins at present. The treasure-trove seekers often visit the site searching for ancient coins, which they dispose of to offeigners.

The ancient city stood till the reign of the Ghilzais, when Shah Hussain founded a new city at the site, under the name of Hussainabad. Nadir Shah destroyed it in 1151 A. H. and attempted to alter the site of the city; and ultimately built Nadirabad. But the name Kandahar was not easy to be changed. Ahmad Shah too founded the present city and gave it the name of Ahmad Shahi but the old name survived inspite the ravages of time. The name is actually immortalised by an inscription of the Mughul Emperors recorded on a pavilion at Chihl Suta.¹ This pavilion is

1. Inscription of Chihl Zina:—

سطر اول—

در تاریخ سیزده شهر شوال سال نهم و بیست و هشت عالیحضرت
گردون بسطت مملکت پناه معدلت شعار مکرمت آثار نویکن بزرگ
کا مگر اعتضاد سلاطین گردون اقتدار ملاذ قیاسره گیتی مدار شهسوار
مضممار عدل و احسان عدل اکسره زمین وزمان المنظور بانظار ابوالغازی
ظهورادین محمد بابر پادشاه خلد لهم ملکم و سلطانه فتح قندهار نمود
و در همین سال امر عالی به بذای این رواق جهان نمایی که
سرفعتش بمعانات ایوان کیوان رسیده شرف نفاذ یافت و اتمام
و اهتمام آنرا با فرزند همایونش محمد کامران بهادر که شرفات کاخ
عدالتش ازین فر طاق درگذشته فرمود -

سطر دوم—

و بر حسب اشارت علیه... مهند سارن صاحب هنر و استادان
ماهر در ساعتی خجسته و طالع فرخنده اساس این طرح انداخته و
عمل ویتش کارن چابک دست که هر یک سر آمدی کشوری و دگانه

situated on the northern spur of Kaitul, dominating the whole valley around, and is reached by a flight of forty steps hewn in the rock. The

Foot note of page 94—Continued

مملکتی بودند دقیق حذاقت و مهارت در احداث آن بظهور رسانید و از میامن التفات شاهزاده فیروز بخت که ضمیر منیرش مطرح انوار الهی است در نهصد و سی و سه این عمارت سپهر فرسای با تمام رسید و خوشا..... مشاء الیم ایالت مملکت قندهار را به برادر ارجمند سعادت دثار مرحمت آثار عدلت شعار محمد عسکری بهادر طول عمره و افاض علی العالمین بده و احسانه تفویض فرمود - و در ایام ایالت این شاهزاده عالی شان در نهصد و سی.....

کتیبم که در عصر جلال الدین محمد اکبر از طرف میر معصوم کذده شده :
خطوط پائین :

منقوش مرآت ضمیر ارباب دانش میگرداند که مملکت قندهار در قبضه تصرف آبائی بندگان حضرت شاهنشاه جم چاه فلک بارگاه خلاف پناه ظل الهام جلال الدین محمد اکبر پادشاه غازی خلد ملک بود ' و در حین که ریایات کشور ستانی چنت آشیانی محمد همایون پادشاه غازی طیب اللہ ثراه و جعل الجنتم مثواه بمیامین توفیقات ربانی و تأییدات سبحانی تسخیر دهلی نمود ' دیار قندهار از تصرف این دودمان بیرون رفت و چون اقبال و دولت شاهنشاهی اکثر اقلایه ربع مسکون را که طول آن از حدود سراندیپ وادیسم و بندر کورافات

pavilion itself is also cut into the same solid rock facing north. This work was started, as recorded in the inscription, by the first Mughur Emperor

Foot note of page 95—Continued

و کور و دنگم تاتم بندر لاهری و هرمز مسافت ان قریب بدو ساله
راه می شود، و عرض آن از کابل و کشمیر تا سرحد دکن و ببر
قریب یک ونیم ساله راه باشد مسخر گر دانید در سفر هزار دو
مملکت قندهار در طیم تصرف غلامان درگاه خلایق پناه در آمد
و مخفی نماد کم مابین حدود مذکوره ولایات و شهرها و قلعهها
بسیار و تعداد آنها دشوار بود بایراد بعضی اختصار نموده شد و تفصیل
آن این است:—

ادیسم، جکناک، ستکانو، چنگانو، بردوان، سلیمان آباد،
سنار کام، کوراکت، شیر پور مرچم (?) پرنیم (?) تاج پور، کور،
تاند، الت محل، میک، بهار، برهت، حاجی پور، پند، ره تاش
... سپهرام، چوسا، غزی پور، چنار، بنارس، جونپور، کرا...
هاتف پور، کالپی، کالدر، اتاو، قنوج، لکنهو، اوده، بهرایچ...
فل، امروهم، بداون، کول، جلالی، شمش آباد، اکره، کوالیار،
سرونج (?) چندیری، رالیسین، سارنگ پور، اچین، مالوه، مندو،
هندیر (?) برار، اسیر، برهان پور، طربار (?) ارب (?)...
سایبدو (?) باکر، فوانکر جام، کچ، کبکار (?)... نهروال، حالور (?)
... هی (?) میوت، جرد پور، جیسلمیر، فاکور، نازول، اجمیر،
رن تنبور، لسانمیر (?) چنور، بیانم، فتچور، منتره، دهلی،
پانی پت، ماهم (?) حصار فیروزه، تانیسر، سرهند، تجاره،

نذر بار ؟

سروعی ؟

Babar. and completed during the reign of Humayun. The inscription is in Persian which records the conquests made by the Mughul Emperors in

Foot note of page 96—Concluded

سلطان پور، جلندر، لاهور، کالانور، نگر کوت، ریتاس، انک
جمو، جلال آباد، بیهڑ، غزنین، شورین (?), شیخ فرید، ملتان،
دودای (?), اچر، بکر، سہوان، عمرکوت، تتر،

بیتن

امید کہ عنقریب اکثر اکناف عالم از تائیدات و اقبال حضرت
ظل الہی و شاہزادے کامگار گردون اقتدار عالم ہمدار شاہ سلیم و شاہ
مراد و دانیال شاہ و خسرو شاہ و پرویز شاہ مسخر اولیای دولت
بیزوال گردن، آمین رب العالمین تمت فی سنہ ہزار و ہفت۔

پوشیدہ نمائد، کہ در زمانی کہ اعلیٰ حضرت خاقانی حکومت
قندھار را بنواب نامدار شاہ بیک خان کابلی مغموض فرمودہ بودند،
بندہ درگاہ محمد معصوم بن سید صفائی ابا و بن سید شیر قلندر
بن سید حسین زنجیر پا ابن بابا حسن ابدال جدّ الوافی تخلصاً
و لیکری مسکناً در ملک امرای نامدار بکوک قندھار آمدہ باین
سر منزل عالی رسیدہ، چون از ہمالیہ معروضہ غیر قندھار درینجا
مرقوم ندید ثبت نمود، بدعای حضرت اختصار کرد

لمحرره من کتاب حسن و ناز۔

نشان مظهر حق شاہ اکبر—نعالی شانم اللہ اکبر
دوین خمخانہ تا مہرست باقی—بدوران جام عمرش باد باتی
ولم من کتاب مثنوی رامی و صورت :-

ذاتش بامہر ہمیشین باد نامش بجهان ابد قرین باد

India and gives the extent of their Empire. The inscription appears to have been left incomplete, probably, owing to the loose control over this part of the country after the reign of Aurangzeb. Its historical importance is not less than the Bahistan Inscription of Darius.

The present city, as mentioned above, was founded by Ahmad Shah Abdali who gave it the title of *Ashraf-ul-Bilad* (noblest of the cities). This title of the city still remains in public papers and in the language of the court. Ahmad Shah himself is said to have marked out the limits of the city and laid out a regular plan which is so remarkable in execution. It is surrounded by a mud wall, having four gates. The fortification wall though thin and weak has been strengthened with numerous bastions at regular intervals. The form of the city is an oblong square. The four principal streets lead from each gateway and meet in the middle of the city in a large circular building covered with a dome 120 feet in diameter, and is called *Chaharsoo*. This place is surrounded by shops and is a public market place. The names of the four gates are

North—*Darwazah-i-Idgah*.

South—*Darwazah-i-Shikarpore*.

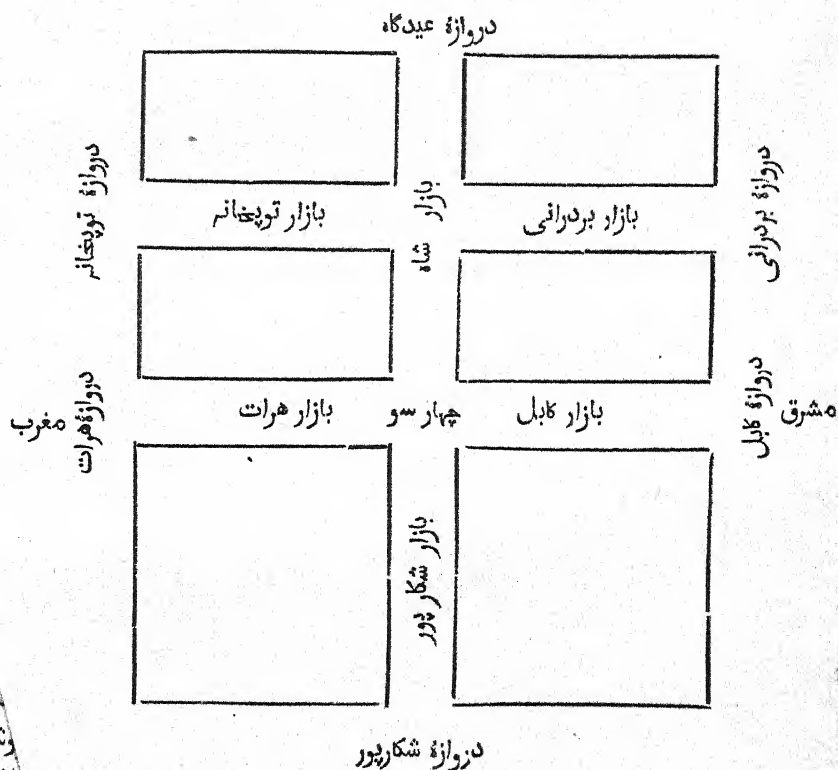
East —*Darwazah-i-Kabul*.

West—*Darwazah-i-Herat*.

There are two more gates in the northern sector of the city which are respectively named as *Darwazah-i-Bar Durani* on the east and *Darwazah-i-Top Khanah* on the west. The name of the six bazars are noted on the rough plan on the opposite page.

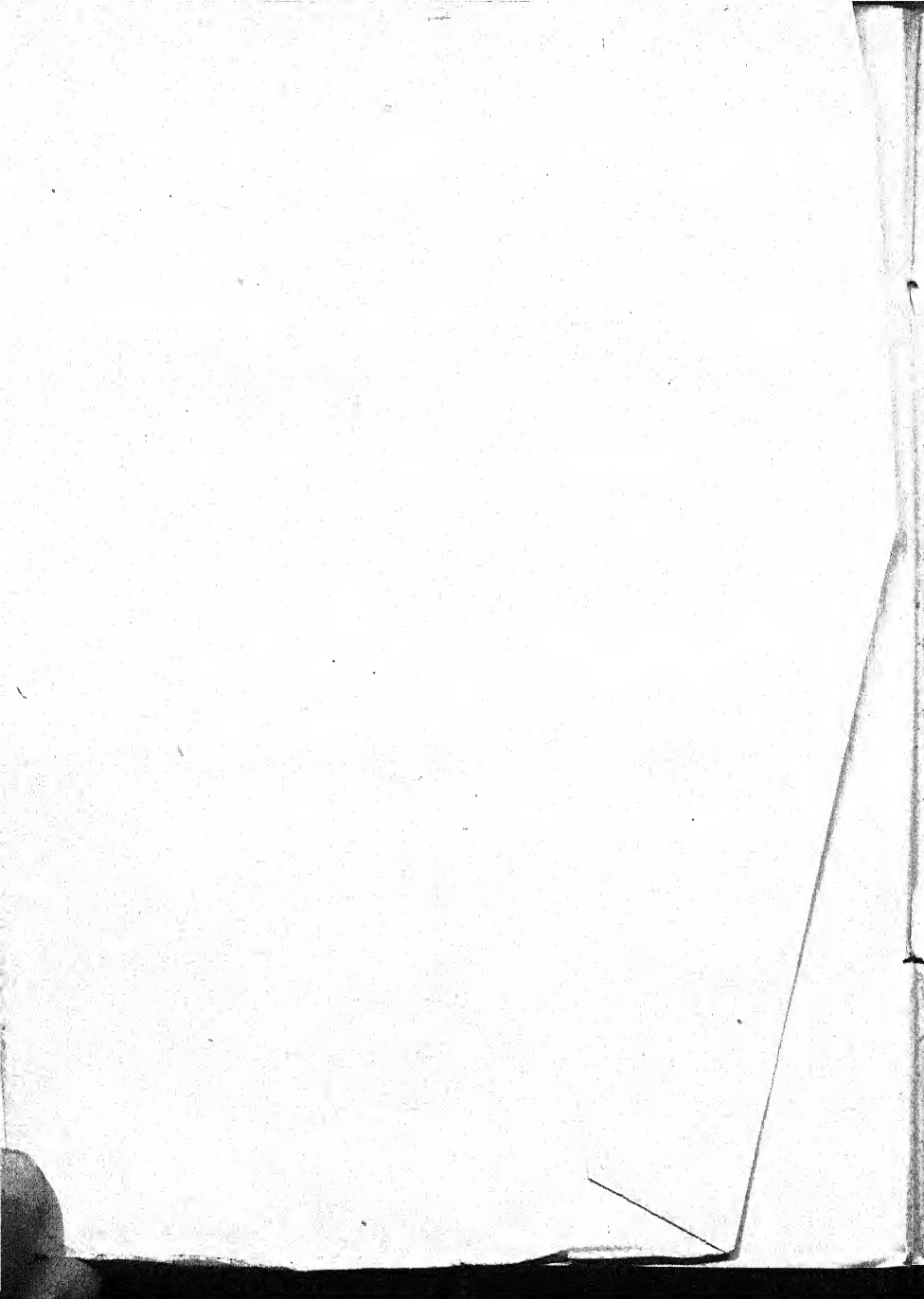
PLAN OF THE CITY OF KANDAHAR

شمال



جنوب

Fig. 3



The King's Palace stood near the northern gate which is demolished and the site is now occupied by the Naib-ul-Hukumagi where the Governor of the province holds his office, by the *توپخانه* and other buildings to its north and west. The city is very well watered by two large canals from the Arghandab. From these canals small streams and water courses run to almost every street in the city.

Among places of interest within the city built by Ahmad Shah are (1) the tomb of the founder of the city (2) Khirqah Sharif (3) Mosque, and (4) Caravansarai, all of which are dated to the time of Ahmad Shah. The first is a modest mausoleum, built during his lifetime by Ahmad Shah, which is lavishly decorated with paintings in the interior in the late Moghul style. The following Persian verses appear on the four walls of the mausoleum. ¹ There is a copy of the holy Quran, written by Hafiz Abdul Wahab of Kashmir in 1178 A. H.; commented upon in Persian by

1. شاه والا جاه احمد شاه درانی که بود — در قوانین امور سلطنت کسری منش
از نهیب قهرمان سطوتش در تہداو — شیر آہور ابر شیر خویش دانی پرورش
میرسد از ہر طرف درگوش بدخواہان او — از زبان خنجرش ہر دم ہزاران سرزنش
چون روان شد جانب دار البقانارنج بود — سال ہجری یکہزار و ہشتاد و شش

Muhammad Hashim, Muhammad Taqqi and Abdul Sabur; and translated by Muhammad Yusuf. Its binding has been done by one Abdul Hakim. It is the bulkiest and the largest of the Qurans ($27 \times 18\frac{1}{2}'' \times 14''$) the mission had seen till then. ¹ To the north-north-east of the mausoleum is another building, with dome and minarets, in which the cloak of the prophet Muhammad has been safely kept in a box. This building was also built by Ahmad Shah during his lifetime and is known as Khirqah Sharif: While the cloak was obtained by Wazir Shah Wali Khan at Faizabad on his

1. The following is inscribed at the end of the holy book.—

این قرآن شریف در عهد سلطنت شهنشاه سلطان احمد شاه غازی
در درانی مطابق سنه ۱۹ جلوس بامر نواب مستطاب مصلح الدوله
نورالدین خان بهادر درانی بامزائی که در سلخ شهر ربیع الاول ۱۱۷۸
در بلده جنت نظیر کشمیر آمد، تا ۱۱۷۹ باهتمام علی اکبر خان
اورکزی نوشتہ شد، بدستخط حافظ عبد الوهاب متن نویس و
محمد هاشم و محمد تقی و عبد الصبور تفاسیر نویس و محمد یوسف
ترجمہ نویس بہ کار صحافی عبد الحکیم صحاف اتمام پذیرفت، متن
مصحف مجید مع ترجمہ و تفسیر حسینی و تفسیر حقایق التفسیر
خواجہ معین الدین نقشبندی قدس سرہم۔

return journey from Bokhara.¹ Locally it is said to have been presented to Ahmad Shah by the King of Bokhara. The mosque and the Caravansarai are situated in the main bazar of the city. The former is a plain building without any painted decoration, with a commodious compound in front, surrounded on the north by a few rooms for the

1. The inscription on this building runs as under.—

زهی خرقم باسعادت که شد — خراسان ز فیض قدومش منور
 معلی جناب احمد آن شاه والا — که بر بزمش بر تراز بام اخضر
 ببازو چو رستم به هیبت چو دارا — به حشمت سلیمان به آملین سکندر
 مطبوعش زیر تا بهامی جهانی — پیا بوسیش اسمان حلقه بر در
 از انجا که اندر دشت داشت مسکن — حب حق تعالی و حب پیمر
 فرستاد در جزو گون بهر تعظیم — ولیخان وزیر خرد آن نیک اختر
 که تا آورد خرقه شاه لواک — حبیب خدا شامع روز معشر
 بدو درش از جزو گون آن نکو نام — بصد عز و تکریم بسیار و صد فر
 نهم از ربیع اول بدو روز شنبه — که شد قندهار از نزولش منور
 بالف و مائ و ثما بین و اثنان

۱۱۸۲

خرد گفت بنویس تاریخش از زر

حسب الامر جناب جلالتماب عالیجه سردار محمد عثمان خان نائب
 سالار ملکی سردار درجه دوم نائب الحکومه قندهار بانجام و اتمام
 رسید ۱۳۲۹ حرره عبد الحمید

teacher and the taught, and to the south is a *hamam* for ablutions before entering the mosque. The caravansarai is spacious enough for about 200 animals and can accommodate about 100 persons at a time. It is a simple single storey building with a compound in the middle and small rooms at each side for residential purposes, with verandahs in front. Merchandise from India via Chaman, Herat and Kabul is brought here for distribution all over the province.

The third that is the Shahr-i-Nau and the modern city of Kandahar was planned by H. R. H. Sardar Abdul Aziz Khan, uncle of the present ruler of Afghanistan, who was shot dead in Berlin by an Afghan student. It lies between the ancient city of Alexander and that of Ahmad Shah, on either side of the road leading to Herat. It consists of spacious bungalows of western type with English architecture and covers an area of about four miles. It is still under construction and will accommodate about 5000 population when completed.

The party paid a visit to the tomb of Mir Wais, the first independent Afghan ruler, who died in 1715 A. D. The present building over his tomb was constructed by King Nadir Shah, as the ins-

cription on the tomb indicates.¹ It is built on the model of Ahmad Shah's mausoleum, but on a small scale. The members of the mission also covered about thirty miles on the road to Herat in search of ancient *tels* but with little success.

1. Inscription on the tomb of Mir Vais Khan :—

دلگت توتنه به می هر هی وی— که پسلام مینمی می پرکور راشی مینه
دامرقد دیناغلی تورنالی پشتون او معرک دآزادی دپشتانه
مرحوم حاجی میرزویس خان نیکه هر تک دئی . چه پردی یئی له
خیلی بناد مینی مینی په ممرانه وایستل ، اوپشتانه یئی له استیلا
هغه دمکجا وزینو آزان کړه . اته کاله یئی مشر توب وکی ، اوپه
(۱۱۲۷ هـ ق) یوولس سوه اوو ویشتم هجری قمری کال وفات
شوی دی پخوا یئی خورا مناسبه لوحه درلوده ، مگر په وخت کی
د تجاوزانو د اجانبو او چکوزیئی لوحه ورکه شوه .

په ۱۳۵۱ هـ ق = ۱۳۱۱ هـ ش په دریم کال دسلطنت د
اعلیحضرت پشتون محمدنادر شاهپه توجه دیناغلی پشتون محمد گل
خان مهمند رئیس تنظیمیه دقندهار ، په یادگار دحمیت اولوتو خدمتو
ددی ننگیانی پشتون اوشاغلی نیکه ، اودپاره داحیاء دملی افتخاراتو
بیاد امر قد نوی ودان اوتعمیر ، او احاطه یئی ارته او یوه باغچه
ورته جوړه شوه . او دلوحه دریاست بلدیله له خوا ولیکله شوه .

بر سر مرقد ماچو بگذری همت خواجه
که زیار ننگه مردان جهان خواهد بود

A tea party was given in honour of the mission by the Father of the city, Khan Muhammad Akbar Khan, in the *Cafe* near the shrine of Baba Wali. Before attending the party at 4.30 P.M., the members of the mission were taken round the Royal Garden laid out by Ahmad Shah which is situated in the northern plain of Kandahar. This region is very fertile and well cultivated, watered by numerous canals conveying through a break in the hills the water of the Arghandab, one of the tributaries of the Helmand. Irrigation has turned the oasis into a garden. The woollen mills, the fruit-canning and conserving industry and the fine needle work together with its trimness and the general beauty and setting place Kandahar as the *first* rather than the *second* city of Afghanistan. The view of the orchards and gardens from the *Qahwakhana* is superb. The party was attended besides others, by Captain Puck and Major A. S. B. Shah of the British Legation who were present there on an official tour. It was fully enjoyed by all.

21st.
October
1946

The members of the mission left Kandahar for Quetta, on Monday, the 21st October 1946. They halted at the village of Mundesar, about 11 miles to the south-south-east of Kandahar, to examine a large *tel* situated south of the road. Collected

some pottery for close study which bore some quaint designs. The party stopped again at Spin Buldak to enable the passports to be endorsed, as it was the last Frontier Crossing Post from and to Afghanistan. Here Br. Gul Muhammad Khan received members of the mission with great honour and finished their work very quickly and promptly. The Brigadier expressed a hope that the party might have enjoyed fully its tour of the country which was historically very rich. After travelling from Qila-i-Jadid (this is the new name of Spin Buldak) about three miles, the party again halted at Chaman for passport examination by Indian Military Officers. A few minutes afterwards the mission was in British India. The Khojak Pass (height 7853 feet) was crossed at 1.10. P.M. where another halt was made for lunch. The party stopped once more at 56th. mile on the western road to Quetta to examine a second mound of an enormous height, known locally as Abdullah Kila. Here a few potsherds were collected for study and onward journey was resumed by the eastern road to Quetta. The party turned left from the main road at the fifty-second mile-stone from Quetta to examine a third mound situated at a distance of about two miles from the road side which appeared so pro-

minently from afar. The party was satisfied a little after its examination, as Muslim period pottery of very late period only was found in abundance there together with some graves on the top. A last halt was made at 33 miles 2 furlongs from Quetta where stood an enormous mound, measuring 400' \times 300' \times 50', with prehistoric potsherds scattered over the top. These were collected ¹ in large number for further examination and then the party set out for Quetta, which was reached at 5 P. M. The party went straight to the railway station for reservation of seats which could not be done that evening. Next day the Hon'ble Mr. Justice Edgley and Mr. Shakur left for their respective destinations; while Dr. Wheeler and his wife stayed for another day in order to see that the two vehicles were safely booked for Delhi before their departure from Quetta.

1 All potsherds collected during the tour from various sites in Afghanistan were taken away by Dr. Wheeler for examination to Delhi together with potographs of all sites visited by the mission and therefore they cannot be reproduced here.

APPENDIX A

CONCLUSION

Afghanistan is an inland country lying in the middle of Asia and is situated wholly in the north temperate zone, between Latitude $29^{\circ}.30'$ and $38^{\circ}.35'$ North and Longitude $60^{\circ}.50'$ and $74^{\circ}.50'$ East. It is bounded on the north by Soviet Republics of Turkamanistan, Uzbekistan and Tajikistan, on the east by Kashghar and the Indian native States of Chitral, Kashmir and the independent tribal area of the North-West Frontier Province of India, on the south by Baluchistan and on the west by Persia. The area of the country is estimated at 270,000 square miles, with a population of about twelve million.

The physical features of the country explain much of human geography of Afghanistan. The 'Mountain Region' which forms central sector arising to a height of 16,000 feet is the home of migratory tribes, who are hardy and seemingly contented folk, bearing a considerable mongoloid element. The 'Northern Plain' between the Oxus and the Hindu Kush, though settled here and there by Afghan colonists, is occupied by dominantly Turkaman population. While the 'Southern Plateau' where regular surface canals have been construct-

ed or where the characteristic underground canal-system (Karez) succeeds, supports an industrious Afghan-Iranian population.

So far as historical geography of Afghanistan is concerned, suffice it to say that the high precipitous and barren mountains of the Hindu Kush are traversable by caravan and motor traffic at many points. From the Balkh Plain the northern bulwark of the Hindu Kush is pierced at three main points. One is at Kunduz on the east, second at Tashkurghana in the middle and the third at Balkh in the west. There are several other alternative tracks which can be traversed with bold marches across mountain spurs and cols. Small but perennial rivers flow out on to the plain which join the Oxus in the north. This region had been the cradle of races and cultures from the early dawn of history. It seems to have been the original home of the Indo-Sumerian culture and of the great Indo-European races. It was here that the composition of the earliest Vedic Hymns was begun and the religion of Zoroaster was first preached. Buddhism also found zealous supporters here and ultimately Islam took permanent hold of the land. This region has produced and maintained the most remarkable contacts with India yet discovered in Afghanistan. It was through the openings in the

Hindu Kush that infiltration of different cultures and civilisations occurred which took permanent hold on the Indian soil. The discovery of Budhistic stucco sculptures at Kunduz, the basically Indian art of Buddhism, re-inforced by Sassanian elements, found at Bamyan in the heart of the Hindu Kush and the Begram hoard, containing a great mass of purely Indian craftsmanship, besides the Syrian glasses, fully illustrate the easy packroute circulation of ideas and individuals which flowed between the Northern Plain and India.

To the south a number of more routes in the Suleman Range such as the Khyber, Tochi, Gomal, Bolan and Khojak present quite a different historical geography of Afghanistan. In this region the mountains of which the Hindu Kush is the backbone bend towards the south in a great salient, round which the Iranian Plateau sweeps boldly south-eastward from Herat to Kandahar and then northward to Ghazni, throwing out upland thoroughfares to Quetta and Kalat on one hand, and Dera Ismail Khan, Bannu, Kohat and Peshawar on the other. A complex of further routes from Kandahar and Ghazni conduct traffic to the Indus Valley. In historic times more than one invader has approached or left India by one or other

of these passages, and there is reason to suppose that in prehistoric periods they were already used by cultures infiltrating from Iran into the Indus Valley and vice versa.

Keeping in view all these factors the mission followed a route (illustrated in the accompanying plan) which within the narrow limits of time available, enabled it to see something of the country through which cultural elements are known to have been interchanged between Afghanistan and India. The Summary Account of the Tour emphasises establishment of enduring co-operation between the two countries followed by specific action. The fact is that in important respects the history and prehistory of the two countries form an indivisible unit. The researches of the late Sir Aurel Stein in Baluchistan and Seistan on one side and those of Sir John Marshall in the Punjab on the other have demonstrated that in prehistoric times the cultural development of these and of the 'neighbouring countries' must be considered as a single complex. Afghanistan cannot fail to come within the compass of this important bearing, either directly or indirectly. The unexplored territories of Afghanistan awaits the spade of archaeologists which will certainly throw flood of light upon the ancient past of India,

particularly on the period before the invasion of the Aryans and the disappearance of the Indus Valley people ; provided the two countries work in closest and friendliest contact with one another. Such a result can be obtained by regular visits of Afghan students of History and Archaeology to India and interchange not only of formal missions but also of individual scholars from India engaged upon the same general problems. So far I could read Dr. Wheeler's mind, it is almost certain that the Archaeological Survey of India will always be ready to help Afghan students in the matter of training them in Field Archaeology and in conservation of ancient monuments. Participation in a common programme of training is thus the surest guarantee of future collaboration between the two countries. It is also necessary for intelligent understanding of each others problems that students of both countries should alike have direct and constant access to the actual materials with which they are separately dealing. This can be done by occasional loan of exhibits at Kabul and in various museums in India. But a more enduring form of interchange would be that of a small representative collection of duplicate material between the two countries, for which approval of the two respective Governments is necessary.

APPENDIX B

GENERAL INFORMATION

The information contained in this appendix will certainly help intending visitors and tourists to Afghanistan. Indian students are however required to obtain a first class map of the country and a good handy camera and glasses. Before proceeding to Afghanistan they must correspond with the Head of Press Department, Government of Afghanistan, and the Afghan Foreign Office, Kabul.

PASSPORT REGULATIONS

Every one intending to enter or traverse Afghanistan must possess a regular passport issued by his own Government and bearing the *visa* of one of the Afghan diplomatic, consular or *visa* officers.

In order to avoid delay and detention at the Frontier, such *visa* should be obtained beforehand by applying on prescribed form to the nearest Afghan embassy, legation, consulate or *visa* office, with three copies of small photographs of the applicant and the necessary fee, if any.

In the matter of *visa* fees, reciprocal treatment is accorded. Indians are however exempted from this charge.

Visitors are required to show their passports at the frontier and at police stations in all capital

towns and have to obtain residential passes from police authorities.

CUSTOM REGULATIONS

Customs are payable on all articles, except wearing apparel, toilet articles of everyday use, writing material and food-stuffs for use on the journey. The import of intoxicants, narcotics, matches, toys and certain other articles and the export of gold or silver coins and bullion, manuscripts and antiquities of all kinds are forbidden.

Before crossing the Frontier, travellers should see one of the Afghan Trade Agents, who are stationed at all railway termini near the frontier or the nearest Custom Officer, declare their luggage, obtain a Despatch Note and generally satisfy themselves that it complies with custom regulations and does not contain any of the articles the import or export of which is forbidden.

Customs are payable either at the frontier or at the central or one of the provincial customs houses and failure to declare a dutiable article makes it liable to confiscation.

POSTAL AND TELEGRAPHIC INFORMATION

Class	Description	Postage Rates			Remarks
		Local	Inland	Foreign	

Postcard	Single	5 Pul	10 Pul	45 Pul	Size. 10 x 7 cm.
	Reply	10 „	20 „	90 „	„ 15 x 10½
Correspondence card	—	10 „	20 „	—	„ „

Letters	Weighing not more than 5 gm.	10 „	15 „	—	6 x 4
	Each additional 5 gm.	10 „	15 „	—	45 x 45
	Weighing not more than 20 gm.	—	—	75 „	75 x 10
	Each additional 20 gm.	—	—	45 „	Max. weight 200 gm.

Business & Official Papers	Not exceeding 250 gm.	30 Pul	30 Pul	—	75 x 100
	Next 250 gm.	30 „	30 „	—	45 x 45
	Not exceeding 50 gm.	—	—	75 Pul	„ „

	Next 50 gm.	—	—	15 „ 45 x 45
Samples	Not exceed- ing 250 gm.	—	50 Pul	—
	Next 250 gm.	—	50 Pul	—
	Not exceed- ing 50 gm.	—	—	30 Max. weight 500 gm.

TELEGRAPHIC INFORMATION RATE

Class	Rate per word		Max. charge				
	Inland	Foreign					
Ordinary	50 Pul	75 Pul	For	10	words	including ^s	address
Express	150 „	225 „	„	„	„	„	„
Immediate	350 „	525 „	„	„	„	„	„
Press	25 „	37½ „	„	50	„	„	„
Letter	5 „	7½ „	„	100	„	„	„

NOTE.—Foreign telegrams to addresses in adjoining countries only are transmitted at the above rates. For telegrams, radiograms or cables to other countries the rates vary and should be ascertained from the telegraph office.

ADDITIONAL CHARGES

<i>Reply-paid telegrams</i>	<i>Min. charges</i>	<i>Max. charges</i>
Multiple telegrams to same telegraph office	Up to 100 words	100 Pul each ordinary telegram.
	Each additional 50 words	50 Pul ..
Collation	For each word repeated	$\frac{1}{4}$ of the original charges for the telegram.
Repetition or correction	—	According to rate per word of tele of that class.
For Ornamental Delivery Form	—	100 Pul
Receipt of payment of charges	—	5 ..
Return of tele. that has not been transmitted	—	20 ..
Additional copies	Up to 150 words	100 ..
	For each additional 50 words	20 ..

Despatch of telegrams to addresses by post from telegraph office	—	30 Pul
Postal acknowledgment of Receipt of telegram	—	30 Pul
Registration of telegraphic address	—	30 Afghanis per annum.

CALENDAR AND STANDARD TIME

The official calendar of Afghanistan is based upon the Hijra Era.

The months of the lunar year, which is in common use, are named as under:—

Muharram
 Safar
 Rabi-ul-Awwal
 Rabi-ul-Akhir
 Jamad-ul-Awwal
 Jamad-ul-Akhir
 Rajab
 Sha'ban
 Ramazan
 Shawwal
 Zulqa'dah
 Zulhijjah

However for financial and revenue purposes, the solar year commencing with the vernal equinox is employed. All official documents in Afghanistan bear both lunar and solar dates.

Except in leap-years, the first days of the month of the financial year fall on the following dates :

Order	Name of month	Fall on	No. of days
1st. month	Hamal	21st. March	31
2nd. month	Thaur	21st April	31
3rd. month	Jauza	22nd. May	31
4th. month	Sartan	22nd. June	32
5th. month	Asad	24th. July	31
6th. month	Sunbulah	24th. August	31
7th. month	Mizan	24th. September	31
8th. month	'Aqrab	25th. October	30
9th. month	Qaus	24th. November	29
10th. month	Jadi	23rd. December	29
11th. month	Dalw	21st. January	30
12th. month	Hut	20th. February	30

STANADAR TIMES

The standard time of Afghanistan is four hours and a half in advance of that of the meridian of Greenwich, or in other words, when it is noon at Paris and London, the watches in Afghanistan show 4.30 P. M.

Those proceeding to Afghanistan by way of India, should put back the hands of their watches by one hour on crossing the British Frontier.

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